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15



Guilielmus Arnott
In Classe Græcâ
Discipulus,

INGENIO AC LABORE

Insignis,

PREMIUM HORCE

Merito Consecutus Est.

Apud Coll. Glasg.
hinc die Marti,
1831.

W. K. Arnott
1831

— Green, Glasgow —

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26/5/96 . WTE



LETTERS
ON
ANCIENT HISTORY,
EXHIBITING
A SUMMARY VIEW
OF THE
HISTORY, GEOGRAPHY, MANNERS,
AND CUSTOMS,
OF THE
*Assyrian, Babylonian, Median, Persian, Egyptian,
Israelitish, and Grecian Nations.*

FOR THE USE OF SCHOOLS AND YOUNG PERSONS.

BY A LADY.

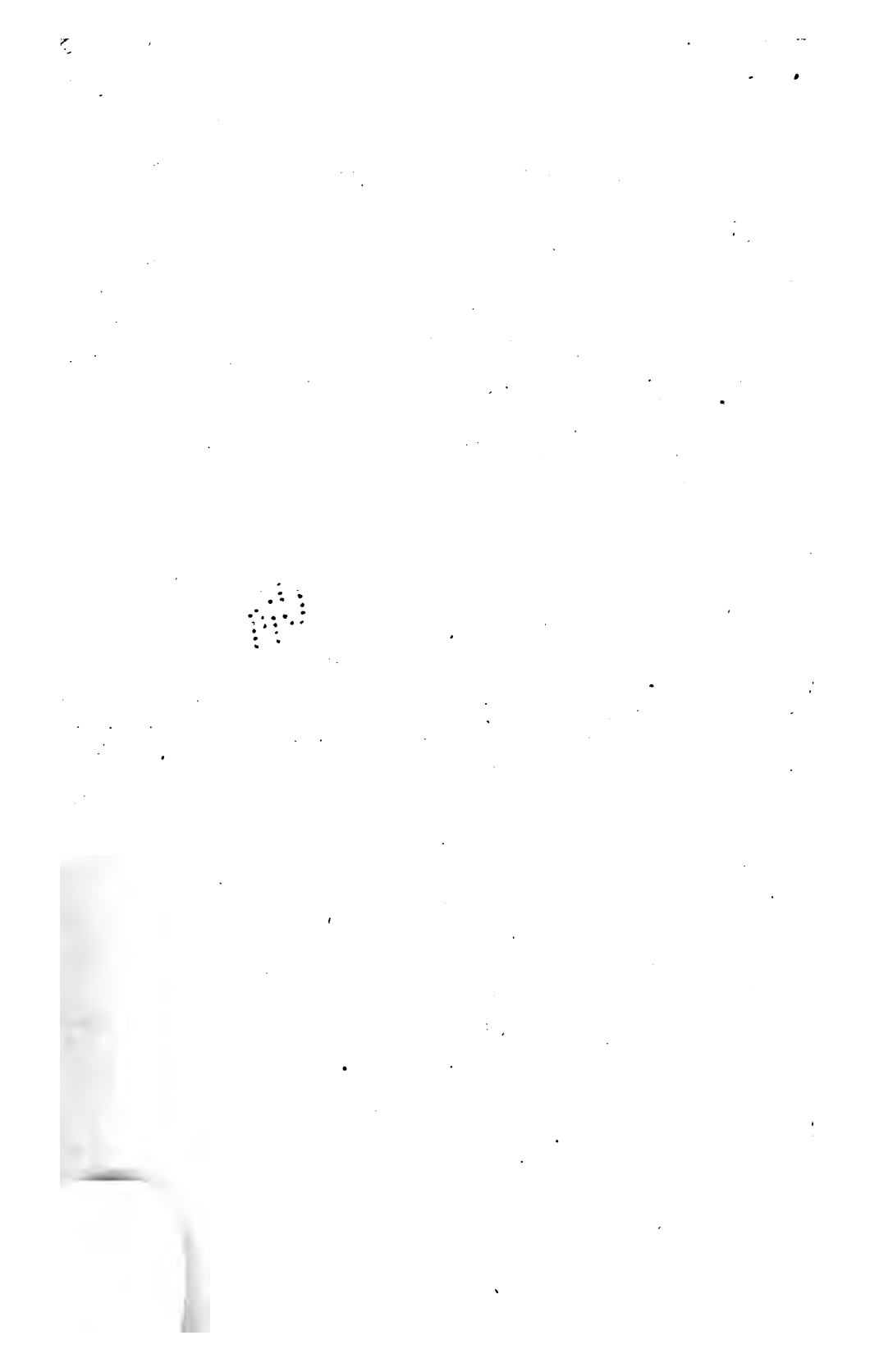
Glasgow:

PRINTED FOR THE AUTHORESS,

By James Hedderwick & Co.

AND SOLD BY JOHN SMITH AND SON, GLASGOW; A. CONSTABLE
AND CO. EDINBURGH; AND LONGMAN, HURST,
REES, AND ORME, LONDON.

1809.



TO THOSE FRIENDS

WHO HAVE

MORE PARTICULARLY INTERESTED THEMSELVES

In the Success of this Work,

And to the Subscribers in general,

THE AUTHORESS

BEGS LEAVE TO INSCRIBE IT,

WITH EVERY SENTIMENT OF

Gratitude and Respect.



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LETTERS

ON

ANCIENT HISTORY, &c.

LETTER I.

THE pleasure I have hitherto experienced in giving instruction to my young pupil, in various branches of education, and the docility and amiableness of temper with which she receives information, encourage me to commence a plan which I have long had in contemplation; which is, by weekly Letters, to present her with an Outline of Ancient History, on a larger scale than we have yet tried; and I hope the general knowledge she already possesses of a science which seems to afford no small amusement, will assist in digesting and regulating the numerous events with which the mind of every well-educated person should be stored.

A

HISTORY, being the exhibition of man and of human life, and the foundation of general knowledge, will, of course, require great attention to form concise ideas, in order to enjoy the advantages arising from its study. This science, by opening to the view the causes which influence and direct opinions and actions in different countries, and in different situations of life, tends to inspire liberality of thought, and universal benevolence to our fellow-creatures. The two great vehicles by which we attain these benefits, are the agreeable pursuits of reading and conversation. But remember, that unless the former is cultivated with attention, the latter will be uninteresting; for those who have not improved their minds by reading and reflection, will hardly be able, in conversation, to instruct others, or to derive much instruction to themselves.

ANOTHER principal requisite for the attainment of this study, is method; which not only aids the memory, but assists the judgement in fixing the dependence of one event on another. Geography and Chronology (which last is the fundamental art of historical arrangement) are indispensable; for, without the chronological division of time, confusion and perplexity must attend that understanding, in which the annals of passed ages are not successively linked. Indulging the hope that these reflections will make a permanent

impression, I shall commence my intended instruction.

THE general history of the world may be divided into two great parts, called *Ancient* and *Modern*; our Saviour separating them. The Ancient precedes our Lord, and contains 4004 years, or 40 centuries, according to the Hebrew system; many calculations, however, differ from the Hebrew, such as the Samaritan, which is computed to be 4305 years, or 43 centuries; and the Septuagint, 4270 years, or 42 centuries; yet the Hebrew, being the Scripture account, is that which is most generally followed.

ANCIENT history may be subdivided into *Sacred* and *Profane*; the Sacred, which treats of the works of God, and of his favourite people, includes 40 centuries, from the Creation to Christ, and receives its authority from the BIBLE. It is divided into two parts, the Old Testament, closing 430 years before our Saviour; and the New Testament, closing with the Revelations of St. John the evangelical theologian.

PROFANE history is shorter than the Sacred; by 17 centuries, because it began that number of years after the Creation, and we have an account of it only from tradition. It includes 23 centuries, which may be divided into three parts or periods.

The *Uncertain*, containing five centuries; the *Fabulous*, ten; and the *Historical*, a happy period, in which that science began to be written and established upon more certain authority, including five centuries.

IN order to facilitate the knowledge of history, authors have divided the world from the Creation to the Birth of Christ, into *seven* ages.

<i>From the</i>	<i>To the</i>
I. Creation	Deluge.
II. Deluge.....	Calling of Abraham.
III. Calling of Abraham	Written Law of Moses.
IV. Written Law of Moses...	Taking of Troy.
V. Taking of Troy.....	Building of the Temple
VI. Building of the Temple..	Liberation of the Jews.
VII. Liberation of the Jews ...	Birth of CHRIST.

A. D. 1. A. M. 4004.

THERE are also twelve epochas, which I wish you to commit to memory; and I would recommend it to you to learn one of them daily till you have got the whole. An epocha is a remarkable event made use of to fix the order of time; but, being made only to assist the memory, authors differ as to the exact number: *Twelve*, however, seems to be that which is most generally received.

	<i>A. M.</i>	<i>B. C.</i>
I. The CREATION,.....	1	— 4004
II. The Deluge,.....	1656	— 2348
III. The Calling of Abraham,.....	2083	— 1921
IV. The Written Law of Moses,..	2513	— 1491
V. The Taking of Troy,.....	2820	— 1184
VI. The Temple of Solomon,.....	3001	— 1003
VII. The Building of Rome,.....	3250	— 754
VIII. The Liberation of the Jews,..	3468	— 536
IX. The Conquest of Carthage, .	3802	— 202
	<i>A. D.</i>	
X. The Birth of CHRIST,.....	4004	— 1
XI. The Church established,.....	—	306
XII. Charlemagne flourished,	—	800

A FULL knowledge of the import of history, and of its divisions, though tedious at first to be impressed on the memory, very much assists the knowledge afterwards; and I am certain you will never regret the time spent in its attainment.

I am,

Yours, affectionately.

LETTER II.

BY the Sacred Records we are informed, that the world, the grand theatre of action, had its origin four thousand and four years before Christ; and all histories agree, that men and empires first appeared in the east. Here it was that those heroes and demi-gods, of whom the ancients have said so much, and with whose wonderful exploits one would wish to be acquainted, were it for no other reason, than to be able to read the ancient poets, and to distinguish the ingenious remains of ancient art. This we cannot attain without a knowledge of the history of those fabulous and heroic ages, from which statuaries and painters have been supplied with the most beautiful subjects. Besides, there is something grand and pleasing in the stories of those fabulous times,—of Hercules, Theseus, Jupiter, &c. which enlivens and delights the mind, and amply repays the small portion of time spent in getting acquainted with them.

I SHALL now carry back your ideas to the Creation; not that I doubt your knowledge of it, but from a fear that I may have forgot to enumerate some things which I wish treasured up in a mind, so capable as yours is, of information and retention.

THE completion of the world occupied five days; on the sixth, mankind were formed, who, by the goodness of their Maker, were endued with reasoning faculties, possessing the two principles of good and evil in their nature, and a knowledge of the consequences that would result from the practice of each. The deviation of mankind from the commands of their Maker, justly incurred his wrath, which he manifested by banishing them from a free enjoyment of his presence, compelling them to cultivate the ground for food, and to rear children with pain and trouble. But, that despondency might not follow this punishment, he then first promised the remission of sin by the Messiah, or Saviour; and as a token of their faith in this promise, ordered a sort of worship to be paid in the sacrifice of a young lamb.

ADAM and Eve, after their transgression, had two sons, Cain and Abel; the former followed the occupation of a husbandman, and the latter employed himself as a shepherd. Their dispositions were very different, and Cain, jealous of

the superiority of his brother in goodness and prosperity, became incensed against him, and slew him; for which, as a just punishment, he was driven from the society of his parents, and, by the awful sentence of God, doomed to wander in search of a new habitation.

THUS, in committing fratricide, was murder introduced into the world. The descendents of Cain were remarkable for their wickedness, as well as for their inventions and discoveries. Jabal, the son of Lamech, is said to have been the first that gave us an idea of architecture, by erecting tents. Lamech's father, was fourth in descent from Cain, and seems the first that introduced a plurality of wives, by marrying Adah, by whom he had Jabal and Jubal (the inventer of music), and Zillah, by whom he had Tubal-cain, a great warrior, and the first that wrought in brass. His daughter Naamah, was the inventress of spinning and work. After the death of Abel, Adam and Eve had many other children; the eldest of the sons was named Seth; and his descendents, from their goodness, were styled "the children of God," in opposition to the descendents of Cain, who were called "the children of men," and commanded not to mingle or intermarry with the descendents of Seth.

THE genealogy of this good man, was Enos the father of Cainan, who had Mahalaleel, the father of Jared, whose son was Methuselah, father to the pious Enoch, the parent of Lamech, the father of Moab, and the tenth in succession from Adam. It is affirmed, that to the posterity of Seth we owe the knowledge of astronomy; for, to perpetuate their discoveries, and that futurity might be benefited by them, they erected two pillars, the one of brick, and the other of stone, upon which they engraved their discoveries. The brick pillar was destroyed by the deluge, but that of stone remained entire, in the time of the Jewish historian Josephus.

FROM Seth to Methuselah, men lived in the practice of virtue, and in the fear of the Lord; but, at this time, intermarrying with the descendants of Cain, they became corrupted in all the wickedness of that family, which brought on the vengeance of God, and, in the end, the destruction of the earth by a deluge of water. This happened in the year of the world 1656, in the 17th day of the month, supposed to have been April. This flood destroyed every living creature, except Noah the son of Lamech, and his family; who, for their piety, were preserved in an ark or ship, made after the directions of God, who foretold his intention, twenty-five years before it took place.

NOAH, his wife, and their three sons, Shem, Ham, and Japheth, and their wives, with two of every sort of beast, went into this ark, which floated on the waters seven months. This brings the continuation of the flood from April to October. The vessel rested on Mount Ararat, when its inhabitants joyfully came out of it, and set the beasts at liberty. After offering sacrifices for their deliverance, God made a covenant with Noah, that he would never again destroy the world by a deluge.

So universal a shock, no doubt, occasioned great alterations, not only in the earth itself, but in the surrounding atmosphere, which now took a form unfriendly to the frame and texture of the human body. Hence the abridgement of the life of man, which gradually sunk from 909 years to the standard of 120 at most, though now to 100, and all that formidable train of diseases, which have ever since made such havoc in the world. The successive changes of seasons, now required animal food, and Noah received a command to kill such as might be necessary for that purpose, and be master over all the creatures in the world; but not to use their blood, as being the soul of the animal.

By the wisdom of God, mankind preserved the arts, both those which were essential to human

life, which men knew from their original, as well as those which they afterwards invented.

FOR some time, Noah and his family lived peaceably in the plains of Shinar in Asia; but their posterity multiplying very much, they were commanded by God to separate, and people the different parts of the earth with their children. Before they complied, doubting the promises of their Maker, they determined on constructing a building to which they might retire, in case of a second deluge. The chief incendiary to this insolent contempt of God, was Nimrod the son of Canaan, a son of Ham. This building was afterwards called the Tower of Babel, which word signifies *confusion*; for God, to punish their presumption, confounded, or changed their language.

FROM this diversity of tongues, they were forced to disperse, and to associate together according to the several languages they spoke; some settling on the sea-coast, others on the continent, giving, from their own names, appellations to those places where they resided; many of which, even now, still retain the same.

I am, &c.

LETTER III.

IN this week's instruction, I purpose giving you the genealogy of Noah's family; and beg it may be read with sufficient attention, to impress it on your mind, as it will greatly assist your ideas on the origin and peopling of the various kingdoms of the world,

JAPHETH, who peopled the greatest part of the west, continued long famous under the celebrated name of Japetus. He had seven sons, who extended themselves in Asia, from the mountains of Taurus and Amanus, to the river Tanais, between Europe and Asia, and to Gades in Spain. Gomer, the eldest, founded the nation of the Gómerites, since called by the Greeks Galatians, or Gauls. Magog was the father of the Magogians, since named Scythians. Javan peopled the Grecian nation. Madai gave his name to the Medians. Tubal was the founder of the Tobolians, since

called Iberians, or Spaniards. Meshech of the Meshechians, afterwards called Cappadocians. The seventh son, Tiras, headed the Tiraceans, or Thracians.

GOMER, the eldest son of Japheth, had three sons, Athkenaz, Riphath, and Toganmah, who became the founders of the Rheginians, Paphlagonians, and Phrygians. Javan had also three, from whom descended the Eolians, Seleucians, and Cyprians.

HAM, who was worshiped as a god by the Egyptians, under the title of Jupiter-Ammon, was the second son of Noah. He had four sons, who lived in Syria, and all that region extending to the mountains of Amanus and Libanus; they stretched their empire as far as the ocean, and gave names to the same. Cush, the eldest son, was the father of the Ethiopians, who are still called Chuscons throughout all Asia. The Misraims were descended from Misraim, the second son of Ham, who have also preserved their name and given it to Egypt, the people being called Misraims. Phut established the colonies of Libya, and called the inhabitants Phutians; but the name of the country was afterwards changed into Africa. The fourth son of Ham was called Canaan, who gave his name to the country of the Canaanites, afterwards called Judea.

CUSH had six sons, Seba, head of the Sabeans. Havilah, of the Havileans, since termed Getulians. Sabtah was the founder of the Sabtathenians. Sabtechah, of the Sabactenians. Raamah, prince of the Romans (who likewise had two sons, Dedan, who dwelt in the country of the Indians, and Sheba, founder of the Sabeans). Nimrod, the sixth son, settled himself on the confines of Babylon, and established the first monarchical government.

MISRAIM, the second son of Ham, became the father of eight sons, who made themselves masters of the whole tract of land between Gaza and Egypt. Philistim, one of the eight, left his name to the Philistines. Ludim constituted a colony, and gave it the name of Lybia; but the cities which the rest raised, were overthrown in the Ethiopic war. Canaan, the fourth son of Ham, had also a number of sons, one of whom, named Sidon, built and named Sidon, a city in Phenicia.

THE third son of Noah was SHEM, a name long held in honour among the Hebrews, and by his descendents. Shem had five sons, who inhabited the country of Asia, from the Euphrates to the ocean. From Elam, the eldest, descended the Elamites, afterward called Persians. The second, Asshur, founded Niveveh, from whom came the Assyrians. Arphaxad, the third, gave name to the Chaldees. Aram, the fourth, to the

Aramians, afterward Syrians. From Lud, the fifth, came the Luddians, or Lydians.

ARAM, the fourth son of Shem, had four sons; Uz, who dwelt in the country of the Trachonites, and there built the city of Damascus, situated between Palestine and Syria. Hul, the second son, took possession of Armenia. Gether gave name to the Bactrians; and Mash was father to the Mazaneans, since named Payson. Arphaxad, the third son of Shem, had a son called Salah, who became father to Heber, from whom the Hebrews derive their origin. Another son of his, named Joktan, extended himself and his children, from the river Caphene, in India, to the neighbouring part of Syria. Phalec was another son of Saruch's, and grandfather to Tharah, the father of Abraham, born in the year of the world 292, after the deluge, and tenth in descent from Noah.

THE earth, after the deluge, being over-run by woods and wild beasts, the great heroism of those times, consisted in clearing the ground of them; and from this event, we may date a superiority assumed by mankind over each other, and the establishing of that superiority by conquest; Nimrod having acquired great reputation in this way, is called by Moses, a mighty hunter before the Lord. His enterprises soon made him considerable, and he aimed at dominion over his

fellow-creatures. The example naturally roused ambition in the hearts of his descendents, and this seems to have been the beginning of kingdoms.

Soon after the earth was settled into empires, men began to distinguish themselves by the discoveries, inventions, and improvements, which they made in different arts and sciences; but the knowledge of God seems to have very early decayed among them. Tradition introduced many absurd notions into religion, which brought on those gross ideas of the Deity, which so rapidly overspread the world. The number of false divinities continuing to multiply, was the occasion of the calling of Abraham, 426 years after the deluge, A. M. 2083, and B. C. 1921.

To Abraham, God committed the salutary truth, which had become obscure, and nearly extinct in all nations. He formed of his family a peculiar people; inclosed them within the precincts of a particular country, which he had before prepared for them; separated them from other nations, by distinct laws and customs; directed and governed them in a manner entirely singular; exhibited them as a spectacle to the rest of the world, by the innumerable wonders which he wrought among them, either with a view to fix them in the promised land, or to keep them in possession of it, or to bring them back to it when driven out.

THE great empires which flourished in the east, were the Assyrian, the Median, the Babylonian, and the Persian; they will claim your attention, afford you amusement, and surprise you with the accounts of many of the great exploits, which their kings and princes performed; of the great works they executed, and the monuments they erected, and which still remain to be the wonder of our times. I think, likewise, a short account of the geography of each kingdom which we purpose studying, with the manners and customs of the people, produce of the country, &c. will not only enhance the value of my Letters, but be the means of affording you more amusement.

I remain, &c.

C

LETTER IV.

BABYLON was the first settled kingdom, that is mentioned in Scripture. It was founded by Nimrod, a grandson of Noah, *B. C. 2230*. The second kingdom that is mentioned, was the Assyrian, founded by Assur, a son of Shem, who left the land of Shinar, upon Nimrod's usurpation, and built Assur, or Nineveh. These two kingdoms continued separate and distinct, for some time, though they afterwards coalesced into one, in consequence of mutual conquests; for one of the successors of Assur, called Ninus, a prince of martial genius, and immense ambition, resolved to make a conquest of the surrounding nations, and rule over them. For this purpose, he collected all the youth in his dominions, trained them up to the exercise of arms, and inured them to the hardships and labour, requisite to form good soldiers.

THE city of Babylon, since so famous, was not at this time in being, though the province itself was stored with provinces, whose inhabitants, unskilled in the arts of defence, fell an easy prey to the turbulent and aspiring Ninus, who added their possessions to his own, and formed the Assyrian empire, which is said to have lasted fourteen centuries.

NINUS, flushed by this triumph, bent his whole mind to the extension of his empire. Media, Persia, and Armenia, were soon subdued, and in seventeen years after, the whole western kingdom of Asia was annexed to his dominions. By these wars, having got a multitude of persons about him, and amassed a proportionable treasure, he laid the foundation of a city, which rose to that stupendous degree, as never after to be equaled. It stood near the Tigris, in the province of Adiabene, and was, according to Diodorus Siculus, forty-seven miles in circumference, all surrounded by lofty walls and towers, the former one hundred feet in height, the latter two hundred. This city, to which he gave the name of Nineveh, was bestowed as a possession, to the most eminent of the Assyrians, with liberty, at the same time, for those of any other nation to settle there, adding thereto a large territory to be dependent thereon.

• Ninus after this, turned his arms against the Bactrians, who had become a very powerful

nation; but here he experienced so much resistance, that he was on the point of giving up the attempt, when Semiramis, wife of Menon, a captain in his army, by her bravery and skill, put him on a method, which proved successful. The victorious monarch, by the consent of her husband, married her. On his return to Nineveh, she bare him a son, called Ninyas; and Ninus dying soon after, having reigned fifty-two years, left her guardian and regent of the empire, for her son. Semiramis greatly enlarged the dominions of Assyria: being a woman of an aspiring mind and immense ambition, she thought of nothing less than eclipsing her husband's glory; for which end, she determined to erect a city in the province of Babylon, made incredible preparations for the work, and assembled together two million of men, to assist therein. This city was divided by the Euphrates, and formed a perfect square, the outward wall was three hundred feet high, seventy-five broad, extending sixty miles in circumference, and surrounded by a deep ditch, continually supplied with water; behind this bulwark, was another of almost equal dimensions. The walls formed an exact square, each side of which was fifteen miles in length. They were built of large bricks, cemented together with bitumen, a glutinous slime, which issues out of the earth, in that country, and in a short time grows harder than the very brick and stone

which it cements. In every side of this great square, were twenty-five gates, that is, a hundred in all, formed of solid brass; between every two of these gates, at proper distances, were three towers, and four more at the four corners of the great square, each ten feet higher than the walls. From the twenty-five gates in each side of this great square, went twenty-five streets, in straight lines to the opposite gates, each fifteen miles long, and crossing at right angles. Four streets also went round the city, next the wall, two hundred feet broad, having houses on one side and the wall on the other. By the intersection of fifty streets, the city was divided into six hundred and seventy-six squares, each two miles and a quarter in compass; round these squares, on every side towards the streets, stood the houses, three or four stories in height, and beautified with all manner of ornaments. The large void space in the middle of each square, was employed for the purposes of gardening and agriculture.

THAT this enormous city might be erected with the despatch her impatience required, she allotted a spot of a furlong to as many of her trustiest friends, as the greatness of the surface required, allowing to each, every thing that was necessary for the undertaking, by which means, the completion of the whole was shortly finished, and her commands punctually obeyed. Semiramis reigned

forty-two years; various accounts are given concerning her death, but the one most received, seems to be, that her own son Ninyas, who succeeded her, was the instigator.

MANY authors mention Ninyas, as a very indolent and effeminate prince, and his example seems to have been followed for several generations; in which, nothing remarkable has been recorded concerning the Assyrian kings, but that they ascended the throne, lived in indolence, and died, in their palaces at Nineveh or Babylon, to the number of twenty-three princes, and including a course of about 824 years. Ninyas reigned thirty-eight years; however, with all his indolence, he was not so supinely negligent, as totally to disregard his interest and security. It was a custom with him, every year, to levy an army, by a certain proportion of men out of each province, under their respective generals, while he appointed such governors over the several parts of his dominions, as he could most safely confide in. This army served a year in the city and about it, and was then relieved by another, raised in the same manner; and the former, having taken an oath of fidelity to him, were permitted to depart, each to the place of his abode. By this step of policy, he thought he should keep his subjects in awe and order, and, at the same time, prevent any disturbance from his officers, who

having scarce time to be at all known to their soldiers, could have it the less in their power to attempt any thing to his prejudice. All this was concerted, to secure himself from insults and rebellions, while he indulged himself in lasciviousness, within the walls of his palace, in which he was an unworthy example to his successors after him; reserving himself from the eyes of men, as something more than mortal. The last king of this inglorious race, was named Sardanapalus, whose extravagances occasioned a revolt, headed by Arbaces, Belesys, and Ninus the younger, a son or grandson of the late king, whose empire, by these officers, were divided into three parts, forming each a separate kingdom; Media, with Persia in subjection; Nineveh, with some dependencies; and Babylon. This great revolt, which put an end to the first Assyrian empire, happened A. M. 3257, B. C. 840.

Yours, &c.

LETTER V.

THE boundaries of Assyria have differed according to the conquests of the reigning powers, but, according to the Greek and Roman writers, they usually comprehended all the countries and nations between the Mediterranean on the west, and the river Indus on the east; and between the deserts of Scythia on the north, and the Southern, or Indian ocean. As the empire extended itself by possessions, the provinces under its dominion came to be distinguished by the name of sovereign states, and retained the appellation long after the dissolution of that great monarchy.

ASSYRIA Proper, which gave names to the other provinces, lay between 33 and 39 degrees of north latitude, and was bounded on the north by part of Armenia and Mount Niphates, on the west by the Tigris, on the south by Susianah, and on the east by Media. Nineveh, its capital, in its most

flourishing periods, was remarkable for its fertility; but, since the fall of its empire, having become frequently the seat of war, it is now almost a wilderness, except some cultivated spots round its few and inconsiderable towns.

AMONG the rivers of Assyria, the Tigris is the principal. It is thought to have taken its name from the number of tigers that once frequented its banks; it is now called Basileusa, and rises on Mount Niphates, in Armenia, and falls into the Persian Gulf. The Tigris forms the eastern boundary of Mesopotamia, and receives all the other rivers of this country, the chief of which are the Lycus, Caprus, and the Gorgus. The Tigris now falls into the Euphrates, though, in the time of Pliny, the two separate channels of these rivers could be easily traced.

AFTER the death of Sardanapalus, and the division of the country settled among his revolters, Ninus the younger, ascended the second Assyrian throne; he was either the same with Phul, or succeeded by him. This prince, *A. M.* 2228, and *B. C.* 770, invaded the kingdom of Israel, in the reign of Manaher, their king; but returned without committing hostilities, upon receiving a thousand talents of silver. Phul was the first that invaded Syria, which continued tributary to the Assyrian empire. His successor was Tiglath-

pileser; who, to strengthen his power, and secure the allegiance of the bordering countries, shortly after his succession, invaded the kingdom of Israel, took Ijon, Abel-bet-maachach, Jonoah, Kadesh, Hazor, Gilead, and Gallilee, and all the land of Naphtali, and carried the inhabitants captives to Assyria. At the request of Ahaz, king of Judea, who tendered him his homage and a considerable present, he undertook to deliver him from the confederacy of Rezin, king of Damascus, and Pekin, king of Israel. In the engagement, he slew Rezin, transplanted the inhabitants into Upper Media, which he had lately subjected to his power, and finally put an end to the Syrian monarchy, *B. C.* 750, after it had lasted ten generations, from Eliadah, its founder, in the time of Solomon, to Rezin.

TIGLATH-PILEZER was succeeded by his son, Salmanezar, *B. C.* 747, and *A. M.* 2271; he incorporated Syria and Israel with the Assyrian empire. Hosea, the tributary king of Israel, entered into a league with So, king of Egypt, to throw off the Assyrian yoke; but Salmanezar, before the necessary preparations were ready, invaded Samaria, the capital of Israel, which he took, after a siege of three years, and carried the inhabitants captive to Assyria, placing them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes. He replaced

them by strangers from Babylon, Cuthah, Ava, Hamath, and Sepharvaim. This conquest entirely put an end to the kingdom of Israel.

DURING the reign of Senacherib, his son, the Medes revolted from the Assyrian yoke; and, from that time, began to make a conspicuous figure in history. About the year *B. C.* 712, Senacherib marched against Hezekiah, king of Judah, who had endeavoured to throw off that subjection to Assyria, which his father had agreed to pay to Tiglath-pileser, and laid siege to Lachish; intending afterwards to invest Jerusalem itself. Hezekiah intimidated by these proceedings, and contrary to the advice of his prophet, submitted to the proud Assyrian, who, upon receiving 300 talents of silver, and 30 of gold, partly promised to desist from his designs. He now turned his arms against Egypt, which he miserably depopulated and spoiled for three years. He returned loaded with spoil and captives, but finding it impossible to obtain that obedience and subjection from the kingdom of Judah, which he wished, he determined on its total destruction. Providence preserved it from his fury; 185,000 Assyrians being found dead in his camp, said to have been smitten by the angel of the Lord. Senacherib departed for Assyria, and took up his abode at Nineveh; where, finding himself fallen in the esteem of his people, he grew sullen and ty-

rannical, particularly venting his rage against the captive Hebrews in his dominions, many of whom he unmercifully put to death, in revenge for his downfall, which he perhaps attributed to them. In short, he behaved in such a manner, that he grew odious in the eyes of his own sons; two of whom, Adrammelech and Sharazer, slew him, as he was at his devotions, in the temple of his god Nisroch. Fearful of the consequences of this parricide, they fled into Armenia, leaving the throne clear to their younger brother, Esar-haddon, *B. C.* 709.

AN inter-regnum happening in the kingdom of Babylon, he improved the opportunity to unite that state to Nineveh, *B. C.* 681, and continued to reign over both.

Yours, &c.

LETTER VI.

BABYLON, after the death of Sardanapalus, was given, by joint consent of the conspirators, to Belises, who was succeeded by his son, Nabonassar. This prince is said to have fixed the number of days in a year to 365, which commences the famous era known by the name of the Era of Nabonassar, and corresponds to the 747, *B. C.* or *A. M.* 3237. After a reign of fourteen years, he was succeeded by Nadius, who reigned two years. Next came Chinzerus and Porus, who reigned jointly five years. After them, Jugæus ascended the throne, and reigned five years. He was succeeded by Mordach Empadius, or Merodach. This king sent to congratulate Hezekiah, on his recovery from an illness inflicted by God, for his disobedience, and to inquire whether the miracle of the sun's retrogradation was true; he also entered into an alliance with him against Senacherib, whose growing power the Babylonians, as well as the Jews, had reason to fear.

MERODACH was succeeded by Arkianus, who died without issue. This occasioned an inter-regnum of two years, in the kingdom of Babylon, before they could agree upon a successor. At length Belibus, a courtier, was advanced to the throne, and reigned three years. After him succeeded Apronadius, who reigned six years. Messessimordacus then obtained the kingdom, and held it four years; but leaving no issue, an inter-regnum of anarchy and confusion followed for eight years, of which Esar-haddon, king of Nineveh, taking advantage, seized Babylon, and adding it to his empire, reigned over both thirteen years.

ESAR-HADDON grown potent by this union, proceeded to establish his power over the more distant parts of his empire; subdued the Syrians, and the remnant of Israel, and transplanted their inhabitants, supplying their place with foreigners, according to the policy of his predecessors. Having thus quite expunged Israel and Syria from the list of nations, he proceeded, *A. M. 2322, B. C. 677*, to the reduction of the kingdom of Judah, to that state of dependence it had been reduced to in the reign of king Ahaz; and took Manasseh their king, bound him in chains, and sent him captive to Babylon. Elated by these successes, he continued his march; invaded and subdued Egypt and Ethiopia, and transplanted the inhabitants

of several of the states. By the assistance of his general, Jartan, he took the famous city of Ashdod, or Azotus, which cost Psammeticus so much time to wrest from his successors. After a long and glorious reign, he was succeeded by his son, Nebuchadnezzar, who restored the captive Manasseh, king of Judah, to his liberty and kingdom.

DURING his reign, Egypt recovered its liberty, whilst he was engaged in an invasion of the rebellious, and afterwards independent Medes. In *A. M.* 2362, and *B. C.* 636, and in the twelfth year of his reign, he engaged against Arphaxad, king of the Medes, in the great plain of Ragau; whom he overthrew and put to flight. Arphaxad made the best of his way to the mountains; Nebuchadnezzar got possession of all his cities, and of Echatan, in particular, the capital of Media, a magnificent city, newly erected, and decorated to be the seat of his new kingdom, which he demolished without mercy. Returning triumphant, he pursued Arphaxad and his followers to the mountains, and having caught the distressed monarch, put an end to his life. Flushed beyond measure, at this success, he determined on the subjection of the whole earth; and, after a continued feasting of one hundred and twenty days, he sent his general, Holofernes, with unlimited commands, to extirpate every individual, and demolish every

city, that should deny his supremacy. Unvaried was the success this impious man met with. He destroyed the religion of the countries he subdued, and substituted in its place, that of his own prince. Happily, his life terminated at the siege of Bethuta, by the stratagem of a woman called Judith.

NEBUCHADNEZZAR was succeeded by his son Serac, or Ben-merodach, whose effeminacy occasioned a revolt, headed by Nabopolassar, governor of Babylon, assisted by Cyaxeres, the king of Media. They jointly invaded Nineveh, and made war upon Serac, who, dreading the calamities that seemed ready to befall him, waited not for the event, but burned his palace, himself, and all his treasures. With him fell the Assyrian empire, never to rise again. Nabopolassar and Cyaxeres triumphed over its ruins, which they divided between them. The Babylonian had sufficient interest to get himself declared king of Babylon, and reigned over it twenty-one years. He made an alliance with Astyages, afterwards king of Media, by the marriage of his son Nebuchadnezzar, with Amyite his daughter.

I CANNOT close this week's instruction, without informing you, that you will frequently find great contradictions in reading historical books; and, perhaps, in some, no mention of the duration of

the Assyrian empire, after the death of Sardana-palus. Indeed, to prove the accuracy of the period we have just been studying, is the greatest difficulty in ancient chronology, on account of the perplexity of reconciling profane history with sacred. The Greeks have given us the chief knowledge we have of profane history, which they began to write very late. They composed their histories in a regular order, without much consulting or minding the truth, chiefly for the amusement of their own countrymen. Another circumstance that may account for the obscurity of this period of Ancient History, is, the kings of the east assuming so many names, or titles, which may have afterwards taken the place of their proper ones, and different nations translating and pronouncing them according to the respective idioms of each language.

In every part of the history offered for your instruction, I have endeavoured to keep within the bounds of probability, and have taken the scriptural account of nations, as much as possible, for my guide. Indeed, it is the only one that can be truly depended upon; as it directs us amidst the confused ceremonies which idolatry and ignorance have introduced, to the disgrace of human reason and understanding.

Adieu.

LETTER VII.

BABYLONIA, or Chaldea, lyes between 30 and 35 degrees of north latitude, bounded on the north by Mesopotamia, on the east by the Tigris, on the west by the deserts of Arabia, and on the south by the Persian Gulf, and part of Arabia the Happy. It enjoys a salutary atmosphere, although very noxious at certain seasons of the year. Rain seldom falls in this climate, but the earth is watered by the river, which is here diffused, as the Nile in Egypt, by human labour. All the country of Babylon was intersected by canals, the greatest of which were navigable, and flowed from south to north, from the Euphrates to the Tigris.

THE Euphrates flowed through the middle of the city of Babylon, from north to south, over which there was a bridge. This river, from which many canals were cut in the plains of

Babylon, has its rise in the mountains of Armenia, and after washing the eastern boundaries of Syria, and dividing Arabia from Mesopotamia, proceeds to the south-east, and mixing its waters with the Tigris, falls into the Persian Gulf. The annual inundation of these rivers, took place in the months of June, July, and August, by the melting of the snow on the Armenian mountains. To secure the surrounding country from the danger of these inundations, beside the canals, great banks were raised on both sides of the river, on each side of which (within the city of Babylon), was a quay and a high wall, built of brick and bitumen, of the same thickness with the walls of the city.

Two magnificent palaces likewise stood on each side of the river Euphrates, the old palace on the east side, and the new palace, built by Nebuchadnezzar, the son of Nabopolassar. The former was four miles, and the latter eight, in circumference. These two palaces communicated with each other, by a vault built under the channel of the river.

In the centre of the city, near the old palace, stood the temple of Belus, of a square form, and composed of eight towers, placed one above another, diminishing as they ascended to the top, in the form of a pyramid. This tower exceeded the highest of the Egyptian pyramids. The way to its top, was by stairs round it on the outside.

Till the time of Nebuchadnezzar, this tower constituted the whole of the temple of Belus; but as he enlarged or adorned the other ancient buildings of the city, so he likewise made additions to this, by erecting vast edifices around it. On the top of this tower was an observatory, by the aid of which the Chaldees pursued their astronomical discoveries. The riches contained in this temple, was incredible. Beside the tables and censers, the cups, and other sacred vases, of massy gold, there was a golden statue, forty feet high, which weighed a thousand Babylonish talents, and was worth three millions and a half of sterling money.

XERXES king of Persia demolished this temple, and Alexander the Great undertook to rebuild it, but without success, though ten thousand workmen were employed two months in clearing away the rubbish. Among the wonders of Babylon, none exceeded the hanging gardens, which Nebuchadnezzar is supposed to have constructed, to gratify his spouse Amyite, daughter to Astyages, king of Media. They consisted of terraces rising one above another, like the seats of a theatre, and carried up to the height of the walls of the city, the ascent from terrace to terrace being by steps.

THE government of this nation was monarchical, or rather despotic, and the crown hereditary. To render the submission of the people more

respectful, the kings of Babylon, as well as those of Assyria, affected divine honours, and retired from the public view, leaving the administration of public affairs to officers, divided into three classes, and chosen from those of the nobility who were most respected for their wisdom and renown. The first had the charge of virgins, and their disposal in marriage; the second took cognisance of thefts; and the third, of all other crimes.

THE subordinate powers, under the king, were divided into princes, governors, captains, judges, treasurers, and counselors; these preserved order in the empire, and regulated the civil, as well as military economy. The chief officers of the royal household, were the captain of the guard, the prince of the eunuchs, and the prime minister, the latter of whom exercised the same functions as the vizier among the Turks does. The first of these had the execution of the arbitrary commands of the prince; the second had the charge of the women, and superintended the education of youth in the palace; and the third sat in the king's gate, to hear complaints, and administer justice. Beside these, the master of the Magi was always at hand, to interpret omens, and prognosticate future events. The laws of this empire were vague and uncertain; and, notwithstanding the influence of ancient custom, depended on the caprice of the monarch. The punishments also seem to have been arbitrary,

and cruel in proportion to the fury of the tyrant; such as beheading, cutting to pieces, burning in a fiery furnace, and turning the criminals' houses into a dunghill.

THE religion of the Babylonians, consisted in the worship of the sun, moon, and the host of heaven; but Bel and Nabo, or the sun and moon, were their chief divinities; and the Chaldeans revered fire as the image or symbol of the sun. The form of their worship, their rites, and ceremonies, are particularly described by Moses.

THE fame of the Chaldees for learning, has been celebrated beyond measure by historians. They formed theories concerning the earth; but these are involved in obscurity which we cannot penetrate, and disguised by allegories that are almost inexplicable. They taught, that the world was eternal; that it never had a beginning, and would never have an end; they acknowledged, however, a divine Providence, and affirmed, that the motions of the heavens were performed by the guidance and direction of superior agents.

BABYLON disputes with Egypt the merit of having renewed and cultivated the science of astronomy, in which, although they studied it solely for the purpose of judicial astrology, they made considerable progress. They taught, that

the moon was placed below, and nearer to the earth than the stars and planets; that it performs its revolutions in less time, by reason of the smaller extent of its orbit: they knew also that it shone with a borrowed light, and that its eclipses were caused by its immerging into the shadow of the earth.

THE Chaldees reckoned thirty-six constellations,—twelve in the zodiac, and twenty-four without that circle. They also divided each sign of the zodiac into thirty degrees, and each degree into sixty parts, or minutes.

THE invention of sun-dials is ascribed to them; and they attempted measuring the length of the sun's annual revolution. In the reign of Nabonassar, their year consisted of three hundred and sixty-five days. We are informed by Strabo, that they afterwards added five hours and some minutes, to the annual revolution of the sun.

THE Babylonians were equally famous, for the advances they had made, not only in geometry, but also in sculpture.

I remain

Yours, affectionately.

LETTER VIII.

THE Asiatics have always been distinguished by a strong inclination for pomp, luxury, and effeminacy, and for indulging in the pleasures of the table, even to excess. They affected ornament and finery in their dress; their under garment was a linen vest, which descended, in the eastern mode, to their feet; over this they cast a woollen robe, and then wrapped themselves in a white mantle, or cloak. They let their hair grow long, and their heads were adorned with a tiara, or turban. On the finger they wore a seal-ring, and in the hand a staff, finely fashioned, on the top of which was a rose, a lily, an eagle, or some elegant figure, curiously engraved. This, however, was only the general dress; the opulent and the noble adorned their persons with the most superb magnificence.

THE Babylonians delighted in the luxury of perfumes, and had refined so much on this in-

dulgence, that the perfume of Babylon was renowned and coveted among the ancients. The interior decorations of their apartments displayed the same taste which is still much cultivated by the eastern nations. Their chief luxury consisted in rich carpets, and ornamental coverings for chairs and beds. In the sacred writings, you will find a description of the different vessels of ivory, marble, and brass, studded with precious stones, which adorned their apartments.

CARS, or chariots, were employed in war. But these voluptuous people, for their greater ease, became the inventors of litters, or palanquins; and yet, for their diversion, they could encounter the fatigues of hunting, which formed one of their principal amusements.

EFFEMINATE as the Babylonians are represented, antiquity has given testimony to their valour and military talents, no better soldiers being produced than those of Chaldea.

THE women of Babylon were allowed to enjoy their liberty. This was an exception to the general rule of Asia, which secluded females from the society of men, and confined them in seraglios.

THE language of Babylon was a dialect of the Syriac, and the same alphabet was common to

both. This is all I find it necessary to inform you of, concerning the manners and customs of the Babylonians; we shall now proceed to finish their history. But, before I begin, I cannot let pass a remark you made, concerning the folly of puzzling the mind with different accounts of history, because they contain contradictions. If historians could transmit to posterity the real state of an affair just as it happened, with the secret intrigues of courts and cabinets, and discover the true motive of human actions, it would certainly make history much more valuable, and explain more fully, the secret causes of great events. This, however, is not to be attained; nor can it be supposed that transactions which are generally conducted in private, and with so much secrecy as at courts, can be written with unquestionable authority. Our plan, therefore, should be to guard against the impositions of those who, to embellish their work, have recourse to imagination. It is only the outlines, and those leading and great events which have been productive of great and striking effects, that should attract the attention, and hold a place in our memory. Neither should this study be viewed merely as a storehouse of amusing narrative to the mind, but as a mean of tracing the dependence of one cause on another, and leading us on to higher ideas, *viz.* the tracing the wisdom and power of the Almighty, by which, through successive ages, the confused chaos of human agency

has been so guided, as to make all things work together for general good, and gradually to civilise the human race, rendering the whole coalition of nations sometimes conducive to their common benefit, and the general improvement and progression of their advancement.

TRUTH is the first research we should make in history, and when that is found, it makes the study a perfect school of morality to mankind. You will find it condemn vice; throwing off the mask from false virtues, laying open popular errors and prejudices; dispelling the delusive charms of riches, and the vain pomp which dazzles the imagination. It shows us, by a thousand examples, which are always more availing than any reasonings whatever, that nothing is great and commendable, but honour and honesty; and it confirms the great and general truth, that "Virtue is man's real good, and alone renders him great and valuable." With the hope that these reflections may prove useful, I shall continue our study, and inform you, that Nabopolasser was succeeded by his son Nebuchadnezzar, who had for some time, on account of his father's age, been associated with him on the throne, and entrusted by him with the reins of government. In consequence of this, he waged war with Pharas Necho, who had conquered all Syria, while the Medes and Babylonians were kept under restraint

by the Scythians, or busied in the reduction of Nineveh. In this war, Nebuchadnezzar not only wrested Carchemish, a considerable town on the Mesopotamian side of the Euphrates, from Pharaoh Necho, and routed him with great slaughter, but reduced all the provinces on this side of the Euphrates, which had been seized by Necho, and made a conquest even of Egypt itself; where, understanding his father was dead at Babylon, he took the necessary measures to secure those countries, and hastened thither by the shortest way of the desert. Being securely fixed on the throne, he next directed his march against Jerusalem, and took its king, Johoiakim, prisoner; but upon his promising to be true to him as a vassal, and tributary, he restored him to liberty, though he did not abstain from the plunder of Jerusalem, the vessels in the temple of which he transported to the temple of Belus, at Babylon. He also took with him some of the choicest and most promising youths, whom he committed to the care of Ashpenaz, the prince of the eunuchs, charging him to see them instructed in the learning and language of the Chaldees. Of these, particular notice is taken of Daniel, and his three friends, Shadrach, Meshech and Abed-nego. On his return to Babylon, he resolved to adorn and enlarge the seat of his growing empire, in proportion to the sovereignty it was to possess over the nations far and near; and being thus employed at home, it happened that

he was in an extraordinary manner affected by dreams, which none but Daniel was found able to interpret.

WHILE he was at Babylon, he was informed, that Jehoiakim had rebelled against him, and refused to pay him any more tribute. Not having a proper opportunity to chastise this distant king in person, he ordered the Chaldees, Syrians, Moabites, and Ammonites, to make incursions into the territories of Judah; and in this manner they continued to perplex him for the space of three years, till at length uniting, they besieged Jerusalem, and laying hands on Jehoiakim, they slew him, and threw his body into the highway. About this time, Nebuchadnezzar came up to them, at the head of his whole army, and took Jerusalem, after having invested it by a regular siege. Determining to glut his avarice, he emptied the sacred and royal treasures, broke in pieces the golden vessels of the temple, carried them all off, together with those inhabitants who were eminent either for their valour or ingenuity. The poorer sort he left to cultivate the land; and appointed Mattaniah, whose name he changed into Zedekiah, king over the desolate kingdom of Judah. This ended his second war with the Jews.

LETTER IX.

THE tributary Zedekiah, king of Jerusalem, having revolted, and entered into a league with Pharas Hophra, or Apries, king of Egypt, Nebuchadnezzar marched into Judea, for the last time, *B. C. 587*. In a few days, he became master of the whole kingdom, except Lachish, Azekah, and Jerusalem, which, in the latter end of December, the same year, was blocked up by him with all his formidable army, and a close and vigorous siege ensued. While he was thus employed, advice was brought, that Pharas Hophra was on his march to relieve the besieged. Hearing this, he broke up from before the city, and marched to give the Egyptian battle, and attack him before he could possibly be joined by any of the discontented nations; but, before he left Jerusalem, he took care to send all the captive Jews in his camp, under a guard, to Babylon. He then marched against the Egyptians, whom he drove back, with great loss of men, to their own coun-

try. He was thus left at leisure to prosecute the vengeance he had resolved to take on the king of Jerusalem, which city he again besieged, and took in the middle of the night, after a twelvemonth's siege, *A. M.* 2411, *B. C.* 588. Zedekiah and his family were taken prisoners; the latter were put to death, but the wretched father, after being made a witness of the scene, had his eyes put out, was bound in chains of brass, and, in that deplorable condition, was carried captive to Babylon.

THIS put a period to the Jewish monarchy. His captain, Nebuzaradan, had orders to quite dismantle the city of Jerusalem, to burn the temple, and the royal palace, and, in short, the whole country. This was executed with the utmost rigour, and every soul in the land was led away captive, except some few of the most miserable of the people. Nebuchadnezzar returned once more in triumph to the city of his residence, adding great strength and glory to it, by the immense booty he brought with him, and a numerous accession of new inhabitants.

WITH the gold he amassed in this expedition, he erected a monstrous colossus of that metal, in honour of his god Bel, in the plains of Dura, in the province of Babylon; and having summoned all his princes, governors, captains, judges, treas-

urers, counselors, and all the rulers of provinces, to the dedication of this idol, proclamation was made, that all people, nations, and languages, should no sooner hear the sound of various musical instruments, than they should fall down and worship the golden image, under the dreadful penalty of being thrown into the midst of a burning fiery furnace. None failed to obey at the given signal, except three Jews, Shadrach, Meshech, and Abednego, who, upon their refusal to comply, were thrown into the furnace; but, to the astonishment of the whole multitude, they remained in it unconsumed. Nebuchadnezzar then blessed God; and ordered, that whoever spoke against the God of the Jews, should be cut in pieces, and his house turned into a dunghill.

In the twenty-third year of his reign, he conquered Egypt, brought from thence an immense booty, and appointed Amasis his vicegerent over that country. About the same time, he subdued the Ethiopians and Lydians. Previous to these latter wars, he had been engaged in a tedious siege of thirteen years before Tyre. The Tyrians, perceiving by his obstinacy against them, and sensible that they must sooner or latter fall into his hands, bethought themselves of removing to the island opposite to them, and not above half a mile from the shore, where they built a new city, whither they conveyed all their effects,

and left Nebuchadnezzar to vent his rage upon the empty walls of the old town. However, during the siege, he, from time to time, by detached parties, seems completely to have subjugated all the surrounding countries, in pursuance of the several predictions of the prophets Jeremiah and Ezekiel.

THESE numerous victories began to intoxicate his mind; and, for his vanity and pride, God stripped him of his kingdom, and drove him from the society of men, making him dwell for seven years with the beasts of the field. During this disorder, his son Evil-merodach administered the government for him, but he did it so ill, as to draw his father's most heavy displeasure on him, who, to satisfy his injured subjects, threw him into prison. After returning thanks to God for his recovery, and acknowledging him, by a public decree, to be above all, he continued in possession of his kingdom about a year afterwards, and then departed this life, after a reign of forty-three years, leaving the crown to his son Evil-merodach, or Neriglissar. This prince began his reign, by being jealous of the combination of the Medes and Persians. He sent ambassadors to the Lydians and Phrygians, imploring their aid against a new power, which threatened the subjugation of all Asia. Croesus, king of Lydia (the fourth in descent from Gyges, who slew Can-

daulus, the last of the Heraclidæ, or descendents of Hercules), likewise alarmed at the growing power of Cyrus, prince of Persia, adopted the obvious policy of the Babylonians, and endeavoured to hold the balance between them and the Persians, and agreed to give the required assistance to Neriglisser.

WHEN both parties had been employed for three years, in making preparations for war, the confederated armies took the field; and after a fierce engagement, Neriglisser was slain, and victory declared in favour of Cyrus. On the death of the king, Croesus being next in command, took the direction of the conquered army, and attempted to conduct them from the field; but Cyrus overtook them, and obtained possession of their camp.

LABYNATES, the Belshazzer of the Scripture, succeeded his father Neriglisser, nine months after his death. He spent his life in idleness, instead of making a defence against Cyrus, who was reducing most of the provinces of Babylon. At last, Nitocris his mother, by persuasion, roused him from his indolence, and with much intreaty, he sent immense treasures, to bribe Croesus to undertake the management and command of the war, with which he complied.

ONE great battle decided their fate; Croesus was defeated, and his kingdom, although his liberty was restored by Cyrus, was made a tributary province to Persia. After the defeat of Croesus, Cyrus continued some time in Lesser Asia, till he subdued the several nations extending from the Ægean sea to the Euphrates. He then entered Babylon, where he besieged Belshazzer, who had shut himself up in his capital; but Cyrus having entered the city by stratagem, killed the king, and made Babylon a Persian province.

Yours, &c,

LETTER X.

MEDIA, once the seat of a potent empire, derives its name from Madai, the third son of Japhet. In process of time, several colonies from the adjacent countries, settled among them, being invited by the fruitfulness of the soil. This gave rise to the various tribes into which the people was anciently divided.

MEDIA was bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana, and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major. In ancient times, it was divided into several provinces, namely, Tropatene, Charomithone, Darites, Marciane, Amariace, and Syro-Media; all these were, by a latter division, reduced to two only, the one called Media Magna, and the other Media Atropatio, or Atropatene. Atropatene was that part which lay between Mount Taurus and the Caspian Sea, and is supposed to have been so called from

one Atropatus, the governor of this province, in the reign of Darius, the last Persian monarch. He withstood Alexander the Great, and, upon the downfall of his monarchy, seized on this part of Media, and transmitted it to his posterity, who held it as sovereigns, to Strabo's time. This was a cold, barren, and inhospitable country, and was generally, on that account, allotted by the Assyrians for the abode of many captive Israelites, after the conquest of that kingdom. The snow here lay on the hills nine months in the year. The vapours arising from the Caspian Sea, and the marshes which abound in the uncultivated wilds, made the climate extremely prejudicial to health. This sea was but imperfectly known to the ancients, and even to modern geographers till 1708, when, by the orders of Czar-Peter, some navigators examined, and produced a map of its extent, after a labour of three years. It is a large sea in the form of a lake, which has no communication with other seas, and lies between the Caspian and Hyrcanian mountains, at the north of Parthia, receiving in its capacious bed, the tribute of several large rivers. The great river Wolga empties itself into it, and yet it is never perceptibly augmented or diminished, nor observed either to ebb or flow. This constant fullness has given rise to many speculations. Some have imagined it must necessarily have some subterraneous communications, either

with the Black Sea (though one hundred leagues distant) or with the Persian Gulf, which is near two hundred leagues distant from it. The latter opinion is generally adopted; for Avisl, a modern traveler, alledges this proof to confirm it, *viz.* that opposite to the province of Xilan, in Persia, there are two immense whirlpools, which with incredible rapidity and frightful noise, suck in and swallow whatever comes near them, and consequently that there must be a cavity in the earth. He adds, that every year, about the latter end of autumn, a great quantity of willow leaves are observed floating on the water, by those who inhabit the coasts of the Persian Gulf. As this tree is nowhere to be found near the Persian Gulf, and, on the other hand, as the coasts of the Caspian, towards the province of Xilan, are covered with them, he argues, with some plausibility, there must be some subterraneous intercourse between these two seas.

THE water of this sea is as salt as the water of any other sea, notwithstanding the opinion of the ancients to the contrary. Its freshness on some parts of the shore, is owing to the rivers that discharge themselves into it. Like all inland seas, it is liable to violent storms, and has strong currents. The ancients affirmed, that it produced enormous serpents, and fishes different in colour and kind from those of other waters, but modern travelers have corrected that error.

To the east of Atropatene, lay Media Magna, bounded by Persia, Parthia, Hyrcania, and the Hyrcanian Sea, and Atropatene, a province producing all sorts of grain in abundance, and enjoying a temperate and salutary atmosphere, though subject to heavy rains and violent tempests, in spring and autumn. Besides the cattle and game of all sorts, which the inland provinces abound with, some of them have been for many ages remarkable, for the various sorts of excellent wines they produce, especially in the neighbourhood of Taurus, where no fewer than sixty different kinds of grapes, all of an exquisite flavour, are cultivated with success.

THE chief cities of Media Magna, were Laodicea, Apamea, Rageia, Arsacia, and Ecbatana, which last was the metropolis of all Media, and the seat of both the Median and Persian monarchs; it was built by Dejoces, the first that reigned in Media, after the inhabitants had shaken off the Assyrian yoke. The walls of this city are much celebrated in the book of Judith, and minutely described by Herodotus. They were seven in number, all of a circular form, and gradually rising above each other, by the height of the battlements of each wall. The royal palace and treasury were within the innermost circle of the seven. The first of these walls had white battlements; the second, black; the third, purple; the

fourth, blue; and the fifth, of a deep orange; the two innermost, as serving more immediately for a fence to the royal person of the king, were embellished above the others, with gold and silver. This city, by the ancients, was generally called Ecbatan of Media, to distinguish it from another of the same name in Syria.

THE Medes were once a very warlike race, but in process of time, they became one of the most effeminate nations in Asia. In war, they used the same armour as the Persians, whom they are said to have taught the art of war, especially to handle with dexterity the bow. They are likewise said to have been the first that introduced luxury into Persia, which at last occasioned the downfall of that empire, as it had before been the ruin of the Median. In war, they poisoned their arrows with a bituminous liquor, called haptha, of which there was great plenty in Media, Persia, and Assyria. The arrow being steeped in it, and shot from a slack bow (for a swift and violent motion diminished its virtue), burned the flesh with such violence, that water rather increased than extinguished the malignant flame; dust alone could put a stop to it, and in some degree allay the unspeakable pain it occasioned. They are likewise said to have bred a number of large dogs, to which they used to throw the bodies of their friends, parents, and relations, when at the point of death, looking

upon it as dishonourable to die in their beds, or be laid in the ground.

THE custom of confirming alliances with the blood of the contracting parties, which obtained among all the eastern nations, even in the time of the Romans, was originally peculiar to the Medes. When they were to form alliances, they used to tie together with a hard bandage, the thumbs of their right hands, till the blood, starting to the extremities, was by a slight cut discharged. This they mutually sucked; and a league thus confirmed, was esteemed most awful, as being mysteriously solemnised with the blood of the parties.

THE laws and religion of the Medes, were the same as those of the Persians, with this difference, that when a law was once enacted, it was not in the king's power to repeal it, or to reverse a decree he had once made. Whence the laws of the Medes, in Scripture, are called unchangeable.

THEY paid the greatest respect to their kings, putting them on a level even with their gods. They honoured their sovereigns with the haughty title of great king, or king of kings, which style was afterwards adopted by the Persian monarchs, and their proud successors the Parthians, whose king, even in the time of Constantius, retained that title, writing himself in a letter, "Sapos,

king of kings, allied to the stars, brother to the sun and moon," &c. When they appeared in public, which seldom happened, they were always attended by music, and numerous guards, consisting of the prime nobility. Their wives, children, and concubines, formed a part of their retinue, even when they headed their armies in the field.

Yours, &c.

LETTER XI.

THE government of Media was originally, like that of the other primitive nations, monarchical; and they seem to have had kings of their own in the earliest times. Some are of opinion, that one of the four kings who, in the time of Abraham, invaded the southern coast of Canaan, reigned in Media. They were first brought in subjection to the Assyrian yoke, by Ninus. Upon the death of Sardanapalus, they placed themselves under the protection of Arbaces, and till the time of Phul, or his immediate successor Tiglathpilezer, they were probably governed by their own kings. During the reign of Sennacherib, they shook off the Assyrian yoke, and fell into an anarchy, which lasted till the reign of Dejoces, when their kings became quite absolute, and were controlled by no law.

DEJOCES was chosen king by the united consent of the Medes, *B. C.* 699. The first thing he did,

was to command his new subjects to build him a palace suitable to his dignity, and to appoint him guards for the safety of his person; all of which they complied with. Settled on the throne, he gave himself up entirely to the civilising of his unpolished subjects, and the making of laws. He seems never to have engaged in any enterprise against his neighbours, though his reign was very long, for it is said he ruled over the whole nation of the Medes fifty years. He was succeeded by Phraortes, *B. C.* 646.

PHRAORTES was of a warlike disposition. Not satisfied with the kingdom of Media, which his father had left him, he invaded Persia, and brought that nation into subjection to the Medes. He likewise subdued several of the neighbouring nations, till he made himself master of almost all that part of Upper Asia lying between Mount Taurus and the river Halys. Elated with this success, he at length invaded Assyria, which was now in its decline, and greatly weakened by the revolt of many nations, who, following the example of the Medes, had withdrawn their obedience from the Assyrians.

NEBUCHADNEZZAR took the field against him, with what forces he could collect (for the chief of his allies refused to obey his commands), and joining battle with him in the great plain of

Ragau, defeated his cavalry, overturned his chariots, and pursuing the king to the adjacent mountains, took him prisoner, and killed him. After this victory, he entered Media, took many strong-holds without opposition, and pushing on his conquests, stormed the famous Ecbatan, and leveled it with the ground.

UPON the death of Phraortes, who reigned twenty-two years, his son Cyaxares, was placed on the throne, *B. C.* 624. He was a brave and enterprising prince, and calculated to save the nation from impending slavery, the greater part of the kingdom being in the possession of the Assyrians,

HAVING settled himself well in his kingdom, and brought his troops under good discipline; he soon recovered what the Assyrians had taken after their victory at Ragau. His next plan, was to revenge the death of his father, by the destruction of Nineveh. Accordingly, having assembled all his forces, he marched out with a design of treating the capital of Nebuchadnezzar, as he had done that of Media. The Assyrians meeting him on the frontiers, with the remains only of that great army which had been destroyed before Bethuta, an engagement ensued, in which the former were defeated, and driven into Nineveh, which city Cyaxares laid close siege to, but

was prevented, however, from taking, by an inroad of the Scythians into Media, from about the lake Mæotis, since called the sea of Asoph. Cyaxares no sooner heard of their march, than he broke up the siege of Nineveh, and advanced with all his forces against them. The two armies engaged; and the Medes, though encouraged by the example of their king, who was valour itself, were utterly routed. The conquerors having no other enemy to contend with, over-ran not only Media, but the greatest part of Upper Asia; from thence they extended their conquests into Syria, as far as the confines of Egypt. But Psammitichus meeting them there in person, prevailed on them, by presents and entreaties, to proceed no farther. These Scythians continued for the space of twenty-eight years, masters of Upper Asia, namely, of the two Armenias, Cappadocia, Pontus, Colchis, Iberia, and great part of Lydia.

CYAXARES finding it impossible to get rid of these troublesome guests by open force, resolved to try what could be effected by stratagem; and accordingly he invited the greater part of them to a general feast, which was given in every family. Each landlord made his guest drunk, and, in that condition, massacred him. By this means was the kingdom delivered from a long and cruel bondage. The Medes then possessed themselves of the provinces they had lost, and again extended

their empire to the banks of the Halys, which was their ancient boundary westward. Cyaxares was soon after this engaged in a war with Alyattes, king of Lydia, who refused to give up some Scythians who had escaped, and fled to him for refuge. This war continued five years. The battle fought in the fifth year, was very remarkable, on account of a total eclipse of the sun, which happened during the engagement, and which had been foretold by Thales, the Milesian. The Medes and Lydians equally terrified, immediately retreated, and soon after concluded a peace, by the mediation of Nabopolassar, governor of Babylon, and Syennesis, king of Cilicia. This peace was strengthened by a marriage between Arzenis, the daughter of Alyattes, king of Lydia, and Astyages, the eldest son of Cyaxares, from which marriage sprung Cyaxares, who, in the book of Daniel, is called Darius the Mede.

AFTER the Lydian war, Cyaxares' first care was to resume the siege of Nineveh. With this view, he entered into a strict alliance with Nabopolassar, which he confirmed by the marriage of his son Nebuchadnezzar, and Amyite his daughter. He returned in conjunction with the Babylonians before Nineveh, took the place, and leveled that mighty city with the ground.

Yours, &c.

LETTER XII.

AFTER the reduction of Nineveh, the two conquerers prosecuting their victory, led the confederate army against Pharaoh Necho, king of Egypt, who had some time before routed the king of Assyria, and taken Carchemish. Pharaoh met them near the Euphrates, was defeated, and forced to abandon whatever he had formerly taken from the Assyrians. After this victory, Cyaxares and his ally Nebuchadnezzar, seized on the important place of Carchemish, reduced all Coele-syria and Phoenicia; and then, with an army of Babylonians, Medes, Syrians, Moabites, and Ammonites, invaded and laid waste Samaria, Galilee, Scythopolis, &c. and at last, besieged Jerusalem, and took its king, Jehoiakim, prisoner. Enriched with the spoil of the conquered nations, they divided their forces, Nebuchadnezzar pursuing his conquests west, and Cyaxares falling upon the Assyrian provinces of Armenia, Pontus, and Cappadocia, which he subdued, and erected the

kingdom of Media to more power and splendour than it ever enjoyed. He died after a reign of forty years, and was succeeded by his son, Astyages, the Ahasuerus of Scripture, *B. C.* 584.

THIS prince had by Arzenis, the daughter of Alyattes, king of Lydia, Cyaxeres II. who was sixty years old at the taking of Babylon. The same year that Cambyses was born, Astyages gave his daughter, Mandana, in marriage to Cambyses, prince of Persia, from which marriage sprung Cyrus, the founder of the Persian monarchy, and the restorer of the Jews to their own country, to their temple, and former condition. He was born one year after the birth of his uncle Cyaxares, and, consequently, was in the sixty-first year of his age when Babylon was taken. Though the reign of Astyages was very long, having lasted thirty-five years, yet no particulars of it are recorded in history, except his repulsing the Babylonians, who, under the command of Evil-merodach, during his father's insanity, had, for a frolic, made an inroad into his country. This rash and unjust undertaking of Evil-merodach, laid the foundation of that animosity between the Medes and Babylonians, which ended in the ruin of Babylon.

ASTYAGES was succeeded by his son Cyaxeres, uncle to Cyrus, *B. C.* 549. This prince was scarce

seated on the throne, when he found himself engaged in a war with Neriglissar, the successor of Evil-merodach. For twenty years, this war was carried on on both sides by Cyaxares and Cyrus, during the reigns of Neriglissar and his son Belshazzar, in whose time Babylon was taken. Cyrus had been appointed by his grandfather Astyages, to the sole command of the military government of his kingdom, and his son, Cyaxares, to that of the civil, who not reigning solely, is seldom ranked among the kings of Media.

AFTER the reduction of Babylon, Cyaxares, in concert with Cyrus, settled the affairs of their new empire, dividing it into 120 provinces, which were governed by those who had distinguished themselves during the war. Over these governors were appointed three presidents, of which number was Daniel, who had served the king of Babylon sixty-five years, in the quality of prime minister. His employment advancing him to be the next person to the king, raised the jealousy of the courtiers, who conspired against him, and would have effected his ruin, had he not been miraculously preserved by that Providence, which is ever watching over the safety of the just. By the flattery and advice of his courtiers, Darius was prevailed upon to make a law, that for thirty days, no one was to pray to God or man, except to the king, upon pain of being cast into the lions'

den. Daniel, relying on his God, continued his usual prayer, and was sentenced to be thrown in, but was miraculously preserved from their jaws, and raised to more honours and preferment by Darius, who became a convert to his religion.

THIS happened while Cyrus was in Syria; for, after having settled his affairs by his valour at Babylon, and furnished the garrisons with such troops as were necessary for the defence of the several parts of the empire, he marched with the remainder into Syria, which he brought under subjection, with the other adjacent countries, extending his conquests as far as the Red Sea, and the confines of Ethiopia. About two years after the reduction of Babylon, Cyaxares, and Cambyses king of Persia, dying, Cyrus returned to Babylon, *B. C.* 536, and took upon him the command and government, which he held from the death of his uncle, seven years. In the first of these seven years, expired the 70 years of the Babylonish captivity; when Cyrus published the famous edict, whereby the Jews were allowed to return to Jerusalem; restoring them, at the same time, all the vessels of the temple, which Nebuchadnezzar had brought from Jerusalem, and lodged in the temple of his god Baal.

I remain, yours, &c.

LETTER XIII.

THE most ancient name of Persia, is that by which it is called by Moses, *viz.* Elam, from the son of Shem, the father of its first inhabitants. Its boundaries were, on the north Media, on the east Carmania, on the west Susiana, and on the south the Persian Gulf. Ancient Persia extended in length, from Pontus to the Arabian Gulf, about three thousand miles, and in breadth, from the Hellespont to the mouth of the river Indus, about two thousand eight hundred. Its chief provinces were nine in number, Gedrosia, now called Makron, Caramania, Dranginia, the present Segestan, Parapamisus, to which the modern Persians give the name of Sableston, Bactriana, now called Charassan, Margiana, now Esterabad, Hyrcania, Parthia, inclosing Ispahan, the metropolis of modern Persia, Persis, now Pars, and Lusiana, now Chasistan, whose celebrated city of Susa, or Shushan, was once the seat of oriental sovereignty.

A MODERN traveler has computed in Persia, upwards of five hundred considerable cities, walled towns, and castles, and above sixty thousand villages, and forty million of inhabitants. The climate of this extensive country varies considerably, some regions being frozen with cold, and others scorched with heat, at the same season of the year. It is only in the north of Persia, that any humidity of the air is found; for the other provinces of Asia enjoy a dry atmosphere, the sky being perfectly serene, and seldom spotted with a cloud. The natives derive from this purity of the element, a clear and florid complexion, together with an excellent habit of body; but along the coasts of the Persian Gulf, and Indian ocean, the heat is so excessive, during four months of the year, that the natives are compelled to abandon their houses, and retire to the mountains.

No country in the world is described to have so many mountains as Persia; yet these extensive ranges are not blessed with the bounty of nature, most of them containing neither metals nor springs, and few of them shaded by woods. Those situated on the frontiers, however, serve as a kind of natural rampart, or bulwark, to this vast empire. In this class, are the mountains of Caucasus and Arrarat (in modern times known by the name Dagheston), which fill all the space

between the Euxine and Caspian Sea. Taurus, and its several branches, run through Persia, from Natolia to India, and occupy the middle regions of this extensive kingdom.

IN the variety, excellence, and beauty of its vegetable productions, Persia excels all other countries, yet no grain is cultivated, except wheat, barley, and millet, which grow to an uncommon size, and of a peculiar excellence. The chief food of the people, as over all the east, is rice.

ALL the feathered tribes which are common in Europe, are found here in profusion. The partridges which appear to be natives of this country, are the largest in the world, and equal to the size of our fowls. Their quadrupeds were no less famed. The horses of Persia, next to those of Arabia, are the most beautiful in the east. Camels are so numerous, and in such frequent use, that they are called land-ships, and it is by means of these living vehicles, that their inland trade is carried on. Metals of all sorts are frequently found in Persia, especially of late years, since the reign of Abas the Great, who was at immense pains to search them out, and work them. The richest mine is the Turquoise; there are two sorts of this precious stone, one at Nichapour in Charassen, and the other in Phiraus-Cow,

or Mount Phiraus, between Hyrcania and Parthia, four leagues' journey from the Caspian Sea. This mountain derives its name from an ancient king of Persia, who subdued this country, and in whose time the mine was found; the very stones by the natives are called Pirause, though we call them Turquoise, because they come from the true and proper Turkey.

MINERALS are found in Persia in great abundance, sulphur and saltpetre are taken out of the mountain of Damavend, which separates Hyrcania from Parthia. Salt is made here by nature, without the least assistance of art, as are also sulphur and alum. There are two sorts of salt in Persia, that found on the earth, and rock-salt. Nothing is more common than to meet, in this country, with plains, sometimes ten leagues in length, covered entirely with salt, and others covered, in like manner, with sulphur or alum. In Media, the salt is dug out of mines, and is as hard and firm as free-stone; and people have actually used it in building their houses. Marble, free-stone, and slate, are found in great plenty; the marble is of four colours, white, black, red, and black and white; the best is found about Taurus, it is as transparent as crystal, its colour is white, mingled with a pale green.

THE early inhabitants of Elam, were originally a people of soldiers, and their very education prepared them for military achievements. The first lessons of a Persian, were to manage the horse, to use the bow with dexterity, and to speak the truth. From the age of twenty-five to fifty years, they were obliged to serve in the army, and it was their custom always to wear their swords, and go armed in the time of peace, as well as war. The common arms of the Persians, were a scymiter, a dagger, which hung in their belt, and two javelins, or lances, the one to throw at a distance, the other, to engage with in close combat. On the head, they wore a tiara, which was proof against all kind of offensive weapons; on the body, a coat of mail, wrought in the likeness of scales, their thighs were defended with cuisses, and their shield, or target, was of wicker. Their chiefs seldom appeared in public, but on horseback, and in this manner held their assemblies, visited their friends, and transacted all their public and private affairs. When they went on any military expedition, the women always attended the camp. This was a universal custom in the east. In the time of action, the king was always in the centre, and when the signal for war was given by sound of trumpets, it was followed by a universal shout from the whole army. The royal banner was a spread eagle of gold, carried on the top of a long spear. In war, they

employed no stratagem, and sought no advantage, but what was owing to their valour. They never fought in the night, unless attacked by an enemy, nor marched before the rising of the sun. Duels, or single combats, were frequent among them; for all private quarrels were settled by the sword. As soon as they were of an age to bear arms, they were obliged to enter themselves in the list of soldiers; and, in time of war, they were bound, on pain of death, unless disabled by age or disease, to appear under their respective standards, and to attend the king in his expeditions. By a continued course of hunting, the Persians prepared themselves for war; they never, but at the time of repose, were without their swords, quivers, and arrows, and even then had them in readiness.

IN eating, the Persians were temperate and abstemious; but they indulged in wine, and during the banquet, freely unfolded their minds and concerted their counsels; on the following morning, the resolutions of the night passed were renewed, and, after calm deliberation, rejected or adopted.

Adieu.

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LETTER. XIV.

THE government of Persia, like that of all the east, was despotic, the sovereigns assuming, in all ages, the title of King of kings. The various provinces subjected to them, though acknowledging their universal dependence on the emperor, while they paid their appointed tribute, during peace, and furnished their complement of troops, in the time of war, were permitted in their ancient territories, to retain the power, and to display the pomp of royalty.

THE whole empire was divided into large provinces, each under the superintendence of a great officer, entitled a satrap, to whom all governors of towns and small districts, were responsible. To prevent the abuses which might be made of so extensive authority, the king reserved to himself, the nomination of the superior, as well as of the inferior governors. The latter depended immediately on the prince himself, and

were not removable at the pleasure of the satraps. To facilitate intercourse and communication between the distant parts of this extensive empire, and to connect the capital with the remotest provinces, couriers were appointed, who traveled day and night, to carry despatches; and an establishment was made, that in some degree resembled the modern post. The business of government alone, without any regard to commercial intercourse, or the convenience of individuals, was the object of this regulation, which does honour to the memory of Cyrus, its instituter, and shows he knew how to govern, as well as conquer, kingdoms.

THE care of the revenues, was looked upon as an important object of political economy; every province had its separate treasury, in which all contributions were deposited. During the reign of Cyrus and Cambyzes, voluntary contributions were made by the people, for the support of the king, and the expenses of government. Darius Hystaspes was the first, who, by imposing annual taxes, regulated the revenue of the empire. The kings of Persia, like other sovereigns of the east, were accustomed to administer justice in their own persons. To qualify them for the discharge of this important office, they were instructed, at an early age, in the knowledge of the laws and customs of their country. The youth were like-

souls of men, according to Zoroaster, were at first unbodied spirits, but the Almighty clothed them with flesh, resolving to make use of them, in warring against Ahriman, and promising them that the light should never forsake them, till Ahriman and all his servants were subdued; after which, the resurrection of the dead is to follow, with the separation of the light from the darkness, and the coming of the kingdom of peace. The point in which the Persians differ most from us, is as to the manner of God's creating the world, which, they say, happened not in six days, but in six seasons, each season containing many days; in other respects, to say the truth, the notions they have of the beginning of all things, the state of our first parents, the attempts made on them by the prince of darkness, the last judgment, the salvation of the good, and the punishment of the bad, differ very little from what is delivered to us in the Scripture on these heads.

I conclude,

Yours, sincerely,

LETTER XV.

THE kingdom of Elam appears to have been very powerful, even in the time of Abraham; for Chedorlaomer, king of Elam, who was contemporary with that patriarch, is said, in Scripture, to have invaded the Zomgummims and Emims, who were of gigantic race, and to have taken and pillaged the cities of Sodom and Gomorrah, though he was at last overthrown by Abraham, who came to the rescue of Lot his nephew, whom the Elamite had taken prisoner. In the time of Jeremiah, Elam must have been a great and potent kingdom, as is plain from the prophecy, where he foretells the increase of Nebuchadnezzar's dominions, and particularly, that he should subdue Elam, a kingdom on the river Illai, to the eastward of the Tigris. While the Persians continued in subjection to the Assyrians, Medes, and Babylonians, the throne was filled with natives of Persia, though tributaries to those greater powers. The only royal family we find upon record, is

that of Achaemenes, and it must have been conspicuous, since Xerxes, when at the height of his glory, was proud to derive from them his pedigree, which he did in the following way: tracing it from Persis, who gave the country the name of Persia, Achaemenes, Darius, Cyrus, Cambyses, Cyrus the Great, Cambyses, and Smerdis. But as nothing occurs worthy of notice, in the history of the Persian kings before Cyrus, he is reckoned the founder of that great empire.

THE name of Cyrus the Great is equally famous in sacred and profane history; in the latter, his valour and conquests have rendered his name immortal, as has, in the former, his kind treatment of the captive Hebrews, whom he restored to their ancient state, country, and temple, having been appointed for that by name, many years before he appeared in the world; an honour bestowed upon none but him and the good Josiah, king of Judah. Cyrus, for the first twelve years of his life, lived with his parents, Cambyses and Mandana, where he was educated in common with the Persian youths, and inured to hardships and such exercises as might enable him to go through the toils and fatigues of war. When he was twelve years of age, his mother Mandana took him with her into Media, to his grandfather Astyages, who, from the many things he had heard of that young prince, had a desire to see

him. During the time of his residence at this court, the sweetness of his temper, his generous behaviour and constant endeavour to oblige all, gained him the affections of the Medes, and such an interest among the leading men of that nation, as contributed much afterwards towards the erecting of that great empire which he founded.

WHEN Cyrus was about sixteen years of age, Evil-merodach, the son of Nebuchadnezzar, king of Babylon, being abroad on a hunting match, to show his bravery, made an inroad into the territories of the Medes, which drew out Astyages with his forces to oppose him. On this occasion, Cyrus attending his grandfather, first entered the school of war, and behaved so well, that the victory which the Medes gained over the Babylonians, was chiefly owing to his valour. The next year he returned to Persia, where he remained, till he was forty years of age, when he was recalled to the assistance of his uncle Cyaxares, who appointed him commander in chief both of the Medes and of the 30,000 Persians he brought with him. Cyaxares first employed his nephew in suppressing the revolt of the Armenians, who had long lived in subjection to the Medes. He next, with his united forces, fought Neriglissar, king of Babylon, and Croesus, king of Lydia; the former, was killed in the battle, and Croesus, being next in command, took the command of

the conquered army upon himself, and made as good a retreat as he could; but Cyrus returning next day to the charge, drove the Babylonians from their camp, and, with the assistance of the Hyrcanians, who had revolted to him the night before, took a great many prisoners, and the baggage of the whole army. Cyrus reserved for himself all the horses that were taken, in order to form a body of cavalry for the Persian army, which hitherto they had wanted. The richest and most valuable part of the booty, he set apart for Cyaxares; and the prisoners he allowed to return home to their respective countries, without imposing any other condition upon them, than that they should deliver up their arms, and engage in no more wars against him.

THE death of Neriglissar was a great loss to the Babylonians; for his successor, Labynates, addicted himself to all manner of wickedness, cruelty, and injustice, instead of opposing the continued success of the Persian arms. But when he was at last roused, instead of appearing himself in arms, he left Babylon, took with him great part of his treasures, and repaired to Croesus, king of Lydia, by whose assistance and interest, he concluded a formidable alliance with the Egyptians, Greeks, Thracians, and all the nations of Lesser Asia. These various nations, under the

conduct of Croesus, who was, by the king of Babylon, appointed commander in chief of all his forces, assembled near the river Pactolus, and from thence advanced to Thymbra, which was the place appointed for the general rendezvous. Cyrus being informed of these vast preparations, increased the number of his forces by new levies, and taking leave of Cyaxares, who remained with the third part of the army in Media, that the country might not be left entirely defenceless, he marched forward to meet the confederate forces in their own territories, in order to consume their forage, and disconcert their measures, by the quickness of his march, and the boldness of his undertaking. After a long march, he came up with the enemy at Thymbra, a city of Lydia, not far from Sardis, the metropolis of that country. The army of Croesus was twice as numerous as that of Cyrus, amounting in the whole to 420,000 men. Both armies were drawn up on an immense plain, which gave room for the extending of their wings to the right and left. The design of Croesus, upon which alone he founded his hopes of victory, was to surround and hem in the enemy's army.

CYRUS, not in the least disconcerted with this manœuvre of his antagonist, faced about, attacked the enemy, and gained a complete victory at Thymbra, *B. C. 545*, and the next morning

advanced towards Sardis, which, with little opposition, fell into his power; he generously granted the unfortunate Cræsus his life, contenting himself with his becoming his tributary, under the sole restriction of not having power to make war. Cyrus, after the conquest of Lydia, continued in Lesser Asia, till he had subdued the several nations inhabiting that great continent, from the Ægean sea to the Euphrates. From thence he marched into Syria and Arabia, and having reduced those nations likewise into subjection, he again entered Assyria, and marched towards Babylon, the only city in the east that now held out against him; the king, Labynatus, having blocked himself up in the capital. Cyrus, however, by perseverance, after a vigorous siege of two years, surmounted all difficulties, and became master of the kingdom, *B. C. 538*. The taking of Babylon put an end to the Babylonian empire, and fulfilled the predictions which the prophets Isaiah, Jeremiah, and Daniel, had uttered against that proud metropolis.

THE king of Babylon being killed, Darius the Mede is said, in Scripture, to have taken the kingdom. By Darius is meant Cyaxares, the uncle of Cyrus, who, during his life, continued, by the complacency of his nephew, to enjoy the first rank, but dying two years after, as also Cambyes of Persia, Cyrus took upon himself

the government of the whole empire, which he enjoyed for seven years.

IN the first of these seven years, expired the seventy years of the Babylonish captivity, when Cyrus published that famous edict, by which the Jews were allowed to return to Jerusalem. He, at the same time, restored to them all the vessels of the temple, which Nebuchadnezzar had brought with him from Jerusalem, and lodged in the temple of his god Baal.

CYRUS spent the remainder of his life in consolidating the vast conquests he had gained, equally beloved by his own natural subjects, and those of the conquered nations. His newly-erected empire, was bounded on the east by the river Indus, on the north by the Caspian and Euxine seas, on the west by the Ægean sea, and on the south by Ethiopia and the sea of Arabia. He kept his court in the heart of these countries, spending the seven cold months at Babylon, three months at Susa, in the spring, and two months at Ecbatan, during the heat of summer.

AT the age of seventy, died this great and worthy prince, equally regretted by all the nations of his vast-spread dominions. He had reigned, from his first taking upon him the command of the Persian and Median armies, thirty years;

from the reduction of Babylon, nine; and from his being sole monarch of the east, after the death of his uncle, seven.

ON his death-bed, he appointed his son Cambyses, to succeed him. Cambyses took possession of the throne, *B. C. 529*. To his other son Smerdis, he left several considerable governments.

Yours, &c.

LETTER XVI.

CAMBYSES was scarcely settled on the throne, when he resolved upon a war with the Egyptians, who refused to pay that homage and tribute to him, which had been enjoyed by his father Cyrus. The Cypriots and Phenicians furnished him with ships; and, for his land-forces, he added to his own troops great numbers of auxiliaries, especially of Greeks, Ionians, and Æolians, who were the main strength of his army. But the greatest help he had in this war, was from Phares of Halicarnassus, who, being commander of some Greek auxiliaries, in the service of Amasis, then king of Egypt, took some disgust, and going over to Cambyses, made such discoveries to him of the nature of the country, the strength of the enemy, and the state of affairs in Egypt, as greatly contributed to the success of this expedition. Cambyses, by his advice, entered into a contract with an Arabian king, whose territories lay between the confines of Palestine and Egypt, to

furnish his army with water, during his march through the deserts that separated these two countries. This contract was faithfully performed.

BEING thus prepared, he invaded Egypt in the fourth year of his reign. On his arrival upon the borders of that kingdom, he was informed, that Amasis was just dead, and that his son Psammetticus, who had succeeded him, was collecting a powerful army, to prevent his penetrating into the kingdom. Before Cambyzes could open a passage into the country, it was necessary for him to take Pelusium, which was the key of Egypt on that side. But as that was a strong place, and in a condition to hold out a long time, Cambyzes had recourse to stratagem. Being informed, that the whole garrison consisted of Egyptians, he placed in the front of his army a great number of cats, dogs, sheep, and other animals, that were looked upon as sacred, by that nation, and then attacked the city. The soldiers of the garrison not daring to throw a dart, or shoot an arrow that way, through fear of killing some of those animals, Cambyzes possessed himself of the place, without opposition.

PSAMMETTICUS, at the head of a powerful army, advanced to stop his farther progress; upon which a bloody battle ensued between the two armies. The Persians were victorious, put the Egyptians to

flight, and cut a great number in pieces. Cambyses, elated with success, pursued them to Memphis, which he took after a short siege. He at first treated the king, whom he had taken captive in the city, with clemency; but as he endeavoured to raise revolts in his army, in hopes of recovering his crown, he condemned him to drink bull's blood, which put an end to his life, after a reign of six months. With him died the ancient splendour and liberty of Egypt, for the whole country immediately submitted to the conqueror.

ON the news of his success, the Libyans, Cyrenians, and Bactrians, sent ambassadors with presents to Cambyses, declaring themselves ready to submit to him, and receive his forces into their strong-holds.

THE next year, which was the sixth of his reign, he resolved upon three different expeditions: the first against the Carthaginians, the second against the Hammonians, and the third against the Ethiopians. The first of these projects he was forced to drop, because the Phenicians, without whose help he could not carry on that war, refused to assist him against the Carthaginians, who were descended from them, Carthage being originally a Tyrian colony. His second project also failed of success. He sent part of his army

against the Hammonians, and by the help of their guides, arrived at the city of Oasis, inhabited by the Samians, about seven days' march distant from Thebes. But what afterwards was their fate, is uncertain, for they never returned to Egypt, or their own country. His third expedition against the Ethiopians also failed. He sent ambassadors into Ethiopia, who, under that character, were to act as spies, and give him intelligence of the state and strength of the country. But the Ethiopians being well apprised of the errand on which they were come, treated them with great contempt; and the Ethiopian king, in return for the presents they brought him from Cambyses, sent him his own bow, advising him to make war upon the Ethiopians, when the Persians could as easily bend that bow as they could.

CAMBYSES informed by his ambassadors of all that had passed, flew into a violent passion, and ordered his army to march immediately, without considering that they were unfurnished with provisions, or any other necessary, for such an expedition. He left the Greek auxiliaries behind him, to keep the newly conquered countries in awe, during his absence; and with the whole of his land-forces began his march; but before he had got a fifth part of the way, his provisions were consumed, and the army reduced to the necessity of eating their beasts of burden. Still he

persisted in going forward, nor would he give up the idea, till his own safety began to be hazarded in the sandy deserts, where they were brought to such extremities, as to be obliged to devour every tenth man. He then relinquished the enterprise, and retreated to Thebes, after having lost great part of his army. On his return to this city, he caused all the temples which, in that superstitious place were very rich and numerous, to be pillaged and afterwards burned to the ground; he reviled and acted with the greatest tyranny to the priests, and slew their god Apis.

DISSATISFIED with the failure of his expedition, he wreaked his vengeance on his dependents, and even on his friends. His brother Smerdis, he banished his camp, and compelled him to return to Persia, where he was, shortly after, privately murdered by his command. This murder was followed by a deed still more criminal. Cambyzes had within his tent his youngest sister, by name Meroe; of this princess, who was very beautiful, he became greatly enamoured and was desirous to marry her. But convinced of the novelty of his design, he summoned all the royal judges of the Persian nation, whose office it was to interpret the laws, to know whether there was any law allowing a brother to marry his sister. The judges being unwilling to authorise so incestuous a marriage, and, at the same time, dreading the effects of the

king's violent temper, should they contradict him, returned this crafty answer: that they knew of no law, allowing a man to marry his sister, but that they had a law, which gave the king of Persia liberty to do whatever he pleased. Upon this answer, he solemnly married her, and thereby set the first example of that incest, which was afterwards practised by most of his successors; and by some of them carried so far as to marry their own daughters.

CAMBYSES in the eighth year of his reign, left Egypt for Persia; on his coming into Syria, he met a herald sent from Susa, to the army, to acquaint them, that Smerdis, the son of Cyrus, was proclaimed king, and commanded them all to acknowledge and obey him. Cambyses caused the herald to be seized, who declared, that the new king was Smerdis the Magian, brother to Patizittis, who had been entrusted with the government, during Cambyses' absence, and had received orders himself to kill the real Smerdis; but hearing of the tyrannical behaviour of Cambyses, he resolved to place on the throne his brother, who greatly resembled the real prince of that name. Cambyses inflamed with rage, ordered his army immediately to march, to suppress the growing rebellion; but, as he was mounting his horse, his sword slipped from the scabbard, and wounded him in the thigh; the wound mortified,

and Cambyses died a few days after; having reigned seven years and five months. The Persians quietly submitted to the person whom they found on the throne, supposing him to be the true Smerdis, and continued to pay him the respect of subjects for seven months, when the deceit was discovered by the daughter of Otanès, whom he had married. By the advice of her father, this princess, while her husband slept, found out he had no ears, which renewed the remembrance of a Magian, of the name of Smerdis, who had his ears cut off by Cambyses, for some offence. A revolt ensued, headed by seven noblemen, among whom was Darius Hystaspes, who, after slaying the counterfeit Smerdis, took possession of the throne, *B. C. 521.*

Adieu,

LETTER XVII.

DARIUS was descended from the royal family of Achaemenes, and his father Hystaspes, who was governor of Persia, had attended Cyrus in all his wars. The better to secure himself on the throne, he married the two daughters of Cyrus, Atossa and Artystona. He made it the object of his reign, to complete or improve the plan which Cyrus had marked out, for the government of his immense dominions. He divided his empire into twenty satrapies, or governments; and for the better regulation of the revenue, and the defence of the state, he imposed an annual tribute on the provinces. Persia alone was exempted from taxes.

DARIUS was the first Persian king who caused gold and silver to be coined. Before the conquest of Lydia, neither the Medes nor Persians had any money of their own. Cræsus had coined several pieces of gold, called Cræsi, and Darius, in

imitation of these, coined those famous pieces of gold called Dariuses, which, being of pure gold, were, for many ages, preferred to all the coins throughout the east. They were stamped on one side with an archer clothed in a long robe, and crowned with a spiked crown, holding a bow in his left hand, and an arrow in his right; on the other side, was a figure of Darius.

ABOUT the fifth year of Darius' reign, *B. C.* 517, the Babylonians, who bore the heavy taxes of the Persians with impatience, and were also dissatisfied because the seat of empire was transferred to Susa, revolted from Darius. He besieged their city with a numerous army; but after he had continued for twenty months before the walls, was about to renounce the enterprise, when Zopyrus, one of the chief nobility, with unexampled fortitude, devoted himself to the glory and interest of his master. Having mangled his face and wounded his body, he deserted to the city, and presented himself to the inhabitants, as the victim of Darius' cruelty. The Babylonians believed him, and gave him their confidence, and the command of their army. At different sallies, he cut off several thousands of the Persians, according to a private agreement with Darius, who had exposed them, for that purpose, weakly armed; the king then approaching the walls with all his army, Zopyrus opened the gates of Babylon, and ad-

mitted the Persians. Having obtained possession, Darius reduced the walls from 500 cubits high to 50, and put to death three thousand of those citizens who were most active in the revolt. He raised Zopyrus to the highest honours, and conferred upon him the revenues of Babylon for life, free from all charges and taxes.

AFTER the reduction of Babylon, Darius undertook an expedition against the Scythians, inhabiting those countries which lye between the Danube and the Tanais. The character of this singular people has continued unaltered from age to age. They perambulate, rather than possess, a country of immense extent. Exercising no tillage, they claim no property in land; they hold in abhorrence and scorn the confinement of a fixed habitation, roaming perpetually with their families and herds, from pasture to pasture, over their boundless wilderness. War is their delight, humanity and pity are totally aliens to their warfare. Scalping was practised by them, nearly in the same manner as by the American Indians. None could claim his share of plunder, who had not an enemy's head to present to his chief. The scalp then became the warrior's favourite ornament for his own person, and that of his horse: the number he possessed, decided his reputation and rank.

THRICE these wandering hordes are said to have over-run the finest provinces of Asia; but their irruptions had more the effect of an inundation or a hurricane, than of an expedition devised and conducted by human policy. This expedition of Darius against them, was said to have been undertaken to revenge the calamities which they had brought upon Asia, when they invaded that country about 120 years before, and held it in subjection for the space of 28 years. Immense preparations were made; and, with an army, as it is said, of seven hundred thousand men, Darius marched to the Thracian Bosphorus, and having there passed over on a bridge of boats, reduced all Thrace; from Thrace he advanced to the Ister, or Danube, where he had appointed his fleet to meet him. There he marched his army over another bridge of boats, and entered Scythia, where they found no enemy to oppose, for the Scythians retreated before them, according to their custom when their territories were invaded, filling up the wells and springs, and laying waste the country. Want of subsistence soon obliged Darius to return, and then the Scythians, collecting their strength, pressed upon his rear. Their mode of fighting resembled that of the modern Tartars. They combated from their horses; skillful and daring in skirmishes, but incapable of order or discipline, they defeated an enemy in detail,

continually harrassing and cutting off detached parties, without coming to a general engagement.

THE Persian cavalry shrunk from the impetuosity of the Scythian charge, but the Scythians could make no impression upon the compact body of the Persian foot. A retreat through such a country, in presence of a superior cavalry, was difficult and dangerous. Darius marched towards the Danube. A strong detachment of the Scythians, arriving at that river before him, pressed the Ionians, who had been left to guard the bridge, to break it down, and retire to their own country. By these means, they hoped to revenge the invasion of the Persians, by confining them without resources, in an inhospitable desert. Miltiades, the Athenian prince, or tyrant of the Thracian Chersonese, was eager to embrace so favourable an opportunity of shaking off the Persian yoke. The other chiefs of the Grecian cities listened, with pleasure, to his proposals. Though they held their authority, under the protection of Darius, they preferred the recovery of national independence, to the preservation of personal safety. Hystiæus, tyrant of Miletus, was alone averse to this bold resolution. He represented to the Ionian chiefs, that their own interest was intimately connected with the safety of Darius; that if, by the destruction of his army, the Persian empire should fall, the Greeks would

immediately discover their partiality for republican government, re-assume liberty, and expel them from their governments. The opinion of Hystiæus prevailed, and the Persians repassed the Danube. Defended by that river, from the attacks of the enemy, they continued their march unmolested, to the Hellespont. Leaving part of his army in Thrace, under Megabazus, Darius returned to Asia, and took up his quarters in Sardis.

THE army left under Megabazus, subdued the Thracians, and extended the Persian dominions to the borders of Macedon. Amyntes, king of that country, acknowledged subjection to the king of Persia, by delivering earth and water; the Grecian islands also, began to feel his influence and submit to his power.

UNSUCCESSFUL in his attempts to subdue the Scythians, Darius resolved to extend his conquests east, and, with this view, he equipped a fleet on the river Indus; the command of which he gave to Scylax, a Grecian. Scylax sailed down the river Indus, entered the Red Sea by the Straits of Babelmandel, and on the thirtieth month from his setting out, landed in Egypt, near the bottom of the Gulf. From thence returning to Susa, he gave Darius an account of his discoveries and observations. The Persian monarch entering

India, at the head of a numerous army, added that vast and opulent country to his dominions, and formed it into the twentieth satrapy, or great division of his empire. This important acquisition closed the long series of Persian conquests in Asia.

DARIUS, after his return to Susa, from the Scythian expedition, had appointed his brother Artaphernes, governor of Sardis, and given Otanus the government of Thrace, and the adjacent countries along the sea-coast, in the room of Megabazus. During the government of these two commanders, the Ionians, joined by several Greek colonies, and headed by Hystiæus, of Miletus, who was dissatisfied with the reward Darius had given him for his services, in preserving the bridge from the fury of the Scythians, revolted, and were greatly assisted by the Athenians. These people, exasperated that Hippias, the son of Pisistratus, tyrant of Athens, who had been banished ten years, and had tried in vain, in several ways to bring about his restoration, should find in Artaphernes, an advocate sufficient in power, to command for him the attention and respect which his rank and character deserved. The Athenians, in revenge, joined the Ionians against the Persians, and assisted them with twenty ships, which safely arrived at Miletus, with five added by the Etrurians, the inhabitants of a city in the island of Eubœa. The combined fleet

sailed to Ephesus, and the land-forces disembarking, marched directly to Sardis, the capital of the ancient kingdom of Lydia. In the first tumult, an Ionian soldier set fire to a house; as most of the houses were walled or covered with reed, the flames spread rapidly, and the city was laid in ashes.

WHEN Darius was informed of the burning of Sardis, and that the Athenians had assisted the Ionians in their rebellion, he shot an arrow into the air, praying that Heaven might assist him in punishing the insolence of that republic; and commanded one of his attendants to repeat in his hearing every day, when he sat down to table, "Remember the Athenians."

I remain,

Yours, &c.

LETTER XVIII.

IN the sixth year after the revolt of the Ionians, the city of Miletus, the centre of the Ionian confederacy, was besieged and taken by Artaphernes, the Persian general. All the other cities, both on the sea-coast and in the islands, soon returned to their obedience; and the Asiatic Greeks, first conquered by the Lydians, now submitted, for the second time, to the Persian power. But the resentment of Darius was not gratified; ambition and vengeance equally prompted him to undertake the conquest of Greece. With this view, he sent heralds through Greece, to demand earth and water, the symbol of submission and dependence among the Persians. Dreading the formidable power of Darius, many towns on the continent, and most of the islands, submitted. But the Athenians and Spartans rejected the demand with indignation, and, with the boldness of character natural to republicans, they threw one of the heralds into a well, and the other into a

deep ditch, telling them to take from thence as much water and earth as they pleased. More provoked with these insults, Darius accelerated his long-intended project of vengeance upon Greece.

NEVER did a greater or more interesting spectacle occur in the annals of history, than the Asiatic expedition into Europe, and the war between the Greeks and Persians; it is, therefore, my purpose to be more large and explicit on this subject than customary.

AT the time of Darius' intended expedition into Greece, the Persian empire was more extensive than it had been under Cyrus the Great. Beside the immense provinces of Greater Asia, the vast continent of Lower Asia submitted to the sceptre of Darius; the ancient kingdom of Lydia was subdued; Arabia was tributary; Thrace and Macedonia bended to the yoke; and Egypt was a province in the empire of this great prince.

GREECE, on the other hand, in its utmost extent, comprehended only three hundred and eighty miles in length, and three hundred and ten in breadth. Athens and Sparta were the cities that stood foremost on this occasion, and bore the chief burden of the war. The Athenians had lately emancipated from the tyranny of the Pisistradæ. On the re-establishment of a

popular government, an enthusiasm for liberty was kindled, and they became in a short time, a great people; and when the Persian monarch meditated the destruction of Greece, the Athenians saw and prepared for the impending danger, and this small corner of Europe opposed itself to the whole force of Asia.

NUMBERS, wealth, and extent of dominion, on the one side; disciplined valour, the love of their country, and persevering spirit, on the other, were the different situations of Persia and of Greece.

IN the second spring after the reduction of Miletus, Mardonius, a Persian nobleman, and son-in-law to Darius, was sent with a powerful fleet and a numerous army, to take vengeance on Eretria and Athens, for the burning of Sardis. The ambition of the youthful Mardonius prompted him to extraordinary things. Arriving in Ionia, he deposed all the tyrants, and established a democratical government in every Grecian city. Collecting from the Ionians and Æolians, a considerable addition to his forces, he proceeded to the Hellespont, and passed into Europe. But having steered southward from Thesus, the whole armament was overtaken and almost destroyed by a violent storm, in attempting to double the promontory of Mount Athos. Three

hundred vessels were dashed against the rocks, and twenty thousand men perished in the waves. His army also, in passing through Thrace, was attacked in the camp, during the night, and Mardonius himself wounded. These disasters totally defeated the design of the expedition; and Mardonius, having recovered the shattered remains of the fleet and army, returned to the coast of Persia, where, by flattering the pride, he averted the resentment of Darius.

HE was recalled, however, from the command of Lesser Asia, and two generals were appointed in his room: Artaphernes, son of the late satrap of that name, and Dares, an experienced Median nobleman. These generals were ordered to extend their conquests on the side of Europe, and particularly to chastise the insolence of the Eretrians and Athenians, the only nations which had joined in the revolt of the Ionians, and assisted in the destruction of Sardis.

HAVING subdued Naxos, and the neighbouring islands in the Ægean Sea, the storm now approached Eretria. During six days, the Persian assaults were vigorously opposed; on the seventh, the place was betrayed by two of the principal citizens. The temples were plundered and burned, and the inhabitants condemned to slavery.

THE Persian army now crossed into Attica, having Hippias, the banished son of Pisistratus, for their counselor and conductor. Having encamped at Marathon, they sent to inform Athens of the punishment inflicted on the Eretrians, in hopes the news would frighten them into an immediate surrender. The Athenians, in this unprepared and alarming emergency, lost none of their native courage and valour, but sent to Lacedæmon, to desire succours against the common enemy, which they obtained. But the ancient superstition which prevailed at Sparta, prevented their forces from beginning to march, till after the full moon, by which means they did not arrive in Athens, till four days after the battle of Marathon. The terror of the Persian name restrained the other states from furnishing the expected aid. Platea alone sent a thousand men to join the Athenian army; and in this extremity, the Athenians having assembled their forces, and even armed their slaves, under the command of Miltiades, Themistocles, and Aristides, their generals, attacked and completely routed the Persians, who fled to their ships. The Persians lost six thousand of their bravest troops in the engagement; seven of their galleys were taken, and Hippias, the banished king of Athens, slain; while only five Athenian generals, and about two hundred citizens perished. After the battle, a soldier was sent from the field, to

announce the victory at Athens. Exhausted with fatigue, and bleeding from his wounds, he was only able to cry out, " Rejoice, we are conquerers," after which he immediately expired.

AFTER the defeat of the Persians at Marathon, the Persian commander doubled the Cape of Sunium, with the hopes of surprising the harbour of Athens, and taking the city by assault. Aware of the enemy's intention, Miltiades made a rapid march, and when the Persians arrived off the port of Phalerus, they saw an Athenian army encamped on the hill above. The Persian fleet then sailed to the coast of Asia, carrying with them their Eretrian prisoners, who were conducted to Darius at Susa. This great king ordered them immediately to be released from their chains, and assigned them, for their habitation, a fertile district in the province of Cissia, about twenty-four miles from his capital. There the colony remained in the time of Herodotus, preserving their Grecian language and manners; and, after a revolution of six hundred years, were still distinguished from the surrounding nations, by certain marks of European extraction.

MONUMENTS were raised to the memory of those who had fallen in the field at Marathon; and their names, and the tribes to which they

belonged, were recorded in the marble which the Persians had brought to perpetuate theirs.

DARIUS, upon the news of the unsuccessful return of his army, was so far from being discouraged by such a disaster, that the defeat at Marathon added to the burning of Sardis, served as a new motive to spur him on to pursue the war with more vigour. He, therefore, resolved to head the army in person, and issued orders to all his subjects in the several provinces of the empire, to attend him in this expedition. But, after he had spent three years in making the necessary preparations, two important objects intervened, and suspended his resentment against Greece. Egypt revolted from his sway; and a dangerous competition concerning the succession to the empire, took place between two of his sons. By his first marriage with the daughter of Gobrias, three sons were born to him before his accession to the throne; and four by Atossa, the daughter of Cyrus, after his elevation to the royal dignity. In this contest, the eldest son of the king was preferred to the eldest son of Darius; and the right of succession was determined in favour of Xerxes. Darius died soon after this event, after a reign of thirty-six years.

DARIUS was endowed with many excellent qualities; his wisdom, clemency, and justice, are

generally commended by the ancients. He had the honour to have his name recorded in Holy Writ, as a favourer of God's people, a restorer of the temple, and a promoter of the true worship at Jerusalem.

I conclude, &c.

LETTER XIX.

XERXES, two years after his accession to the throne of Darius, marched an army against the Egyptians, and having subdued those revolted subjects, committed the government of Egypt to his brother Achœmenes, and returned, in the latter end of the year, to his palace at Susa.

ELATED with his success against the Egyptians, he resumed the long-intended project of his father; and, prompted by resentment as well as ambition, determined to make war against the Greeks. To insure the greater success, he entered into an alliance with the Carthaginians, at that time the most powerful people of the west, in which it was agreed, that while the king was to invade Greece in person, with all the force of Asia, the Carthaginians, with three hundred thousand men, were to attack the colonies of Greek extraction in Italy and Sicily, and thus, on the ruin of the Grecian name, to lay the basis of universal empire.

HAVING thus armed the west under the command of Hamilcar, the Carthaginian general, and having assembled the east under his own banner, he set out from Susa in the fifth year of his reign, after having spent three years in making preparations throughout all the provinces of his widely-extended empire. - From Susa he marched to Sardis, which was the place appointed for the general rendezvous of all his land-forces, while his navy advanced along the coast of Asia Minor, towards the Hellespont.

XERXES commanded two things to be done, before he came to the sea-side: the one was a passage to be cut through Mount Athos. This mountain reaches a great way into the sea, in the form of a peninsula, and is joined to the land by an isthmus, twelve furlongs over. The sea in this place is very tempestuous, and the Persian fleet had formerly suffered shipwreck in doubling this promontory. To prevent the like disaster, Xerxes caused a passage to be cut through the mountain, broad enough to let two galleys, with three banks of oars, pass in front. By this means he severed from the continent, the cities of Dium, Olophyxus, Acrothoon, Thysus, and Cleonæ. He likewise commanded a bridge of boats to be raised on a strait of the Hellespont, about seven furlongs in breadth. One of these bridges was constructed to resist the current, which is always strong

from the Propontis, the other to withstand the winds, which are often violent from the Ægean sea. This double range of boats was fixed by strong anchors on both sides; on the opposite shores, large beams were driven into the earth, to which vast cables were fastened, that reached over the whole extent of the vessels, from one side of the strait to the other. The decks were strowed with trees and planks, and the whole covered with earth, to serve as a solid bottom. Rails, or battlements of wicker-work were raised on the sides, to remove the apprehension of danger, and to prevent the impetuosity of the horses from attempting the sea. When the whole was finished, a time was fixed for crossing the Hellespont upon this singular bridge, and in the space of seven days and nights, the army passed in uninterrupted succession, from Abydos in Asia to Sestus in Europe.

XERXES then directed his march across the Thracian Chersonesus, and arriving at Doriscus, situated at the mouth of the Hebrus in Thrace, he encamped his army, and having given orders for his fleet to follow him along the shore, he paused, to review his forces by sea and land. His land-army, upon the muster, was found to consist of one million and seven hundred thousand foot, and fourscore thousand horse, which, together with twenty thousand men that conducted the

camels, and took care of the baggage, amounted to one million eight hundred thousand men. His fleet consisted of twelve hundred and seven large ships, and three thousand galleys and transports; on board of all these vessels were found to be five hundred seventeen thousand, six hundred and ten men. After he had entered Europe, the nations on this side of the Hellespont that submitted to him, added to his land-forces three hundred thousand more, and two hundred and twenty ships to his fleet, on board of which were twenty-four thousand men; so that the whole number of his forces, when he arrived at Thermopylæ, including servants, eunuchs, women, suttlers, and other people of that sort, amounted to near five million of people.

IN the mean time, Lacedæmon and Athens, the two most powerful cities of Greece, against which Xerxes was most exasperated, having got intelligence of the enemy's preparations and motions, sent ambassadors to Argos, to Sicily, and the islands of Corcyra and Crete, to desire succours, and to conclude a league against the common enemy. The inhabitants of Argos refused to join. Geto, king of Syracuse, promised to assist them with a numerous army and a powerful fleet, on condition that they would make him generalissimo of all their forces by sea and land. National pride and republican jealousy, prevented them

from complying with his requisition ; while, in the mean time, the approach of three hundred thousand Carthaginians, commanded by Hamilcar, rendered his whole force necessary to defend Sicily. The inhabitants of Corcyra, now *Corfu*, immediately put to sea with a fleet of sixty ships, but advanced no farther than the coast of Laconia, where they waited the issue of an engagement, designing to side afterwards with the conquerer. The people of Crete refused to enter into any league. Thus were the Lacedæmonians and Athenians abandoned by all their countrymen, except the Thespians and Plateans, who sent small bodies to their assistance. The first thing they took care of in so critical a period, was to put an end to all intestine divisions and discords; and accordingly a peace was concluded between the Athenians and the people of Ægina, who were then at war. In the next place, they each appointed a general, the Athenians choosing Themistocles, and the Spartans conferring the supreme command of their forces upon Leonidas, one of their kings. The only thing that now remained, was to determine in what place to meet the Persians, in order to dispute their entrance into Greece. After various proposals, it was resolved, to send a body of four thousand men to Thermopylæ, a narrow pass twenty-five feet broad, between the mountains that separate Thessaly from Greece, and the only way through which the Persians could enter

Attica, and advance by land to Athens. The command of this small body was given to Leonidas, who marched with all possible expedition to his post, determined either to stop the innumerable army of Xerxes, with that handful of men; or to die in the attempt. Such also, was the resolution of three hundred Spartans who attended him, and who had been chosen by himself. When Xerxes advanced to the straits, he was surprised to find his passage disputed; for hitherto he had encountered no opposition. Four days did he wait in momentary expectation of their flight, on purpose to give them time to retreat. During this time, he used his utmost endeavours to gain and corrupt Leonidas. His offers being rejected with contempt, the king ordered him by a herald to deliver up his arms. Leonidas, in a style, and with a spirit, truly laconic, told him to "come and take them." Xerxes outrageous at finding his power disputed by such a handful, sent the Medes and Cissians to march against them, and bring them alive to him in fetters. The Medes, however, could not stand the charge of those brave Greeks, and soon betook themselves to flight. In their room, Hydarnes was ordered to advance with that body which was called *immortal*, consisting of ten thousand chosen men. But when they came to close with the Greeks, they succeeded no better than the former, being obliged to retire with great slaughter. In this unsucces-

ful engagement, Xerxes, exasperated at his failure, and at the determined intrepidity of the Greeks, was totally at a loss what plan to pursue, when one Ephialtes, a Malean, in expectation of a great reward, undertook to conduct Xerxes and his army over the mountain, by a secret passage which had been neglected to be guarded. The king immediately ordered Hydarnes thither, who marching all night, arrived at break of day, and possessed himself of an advantageous post. The Phoceans who defended this pass, being overpowered by the enemy's numbers, retired with precipitation, to the very top of the mountain, and prepared to die gallantly. But Hydarnes, neglecting to pursue them, marched down the mountain, in order to attack those who defended the strait, in the rear.

LEONIDAS being now apprised, that it was impossible to bear up against the enemy, obliged the rest of his allies to retire, but remained himself with the Thespians, Thebans, and three hundred Lacedæmonians, all resolved to die with their leader, who being told by the oracle, that either Sparta should be destroyed, or the king lose his life, determined, without hesitation, to sacrifice himself for his country.

UPON the enemy's approach, Leonidas advanced to the broadest part of the passage, and fell upon

the enemy with such undaunted courage and resolution, that the Persian officers were obliged to stand behind the divisions they commanded, in order to prevent the flight of their men. Great numbers of the Persians falling into the river, were drowned, others were trampled under foot by their own men, and a great number killed by the Greeks. In the first onset Leonidas fell, but the Spartans, eager to revenge his death, and save the body of their chief, repulsed the enemy four times; till at length not vanquished, but overpowered by superior numbers, they all fell except one man, who was, by his countrymen, looked upon as a coward and a traitor to his nation.

SOME time after, a magnificent monument was erected at Thermopylæ, in honour of those brave defenders of Greece, with two inscriptions, the one general, and relating to all those who died on this occasion, importing, that the Greeks of Peloponnesus, to the number of four thousand, made head against the Persian army, consisting of three million; the other related to the Spartans in particular, and was composed by the poet Simonides.—“Go, passenger, and acquaint the Spartans, that we died here in obedience to their just commands.” At those tombs a funeral oration was annually pronounced, in honour of the departed heroes, and public games were per-

formed with great solemnity, in which none but the Lacedæmonians and Thespians had any share, to show that they alone were concerned in the glorious defence at Thermopylæ.

XÈRXES, on this occasion, lost twenty thousand men, and being sensible so great a loss was capable of alarming and discouraging his friends, he caused all those who were killed, except one thousand, whose bodies he left in the field, to be privately buried, and then proceeded in his march through Bœotia to Attica, where he arrived four months after he had passed the Hellespont.

Yours, &c.

LETTER XX.

THE very same day on which happened the glorious action at Thermopylæ, the two fleets engaged at Artemisium, a promontory of Eubœa, and though not sufficient for an absolute decision of the contest, yet the Athenians, by their success, were convinced, that the enemy, notwithstanding their great numbers, were not invincible. From Artemisia they retired, and steered their course to the straits of Salamis, a small island nearly opposite to Attica, to refit, and watch the motions of the enemy.

As Xerxes entered Attica, the Athenians, not being in a condition to make head against him, by the advice of Themistocles, put all the citizens on board the fleet; and, to secure their wives and children, carried them to Salamis, Ægina, and Trœzene; they then abandoned the city of Athens, which they were not able to defend.

THE Persians arriving in the neighbourhood of Athens, laid waste the whole country, putting all to fire and sword. Arriving at the city of Athens, they, by the command of Xerxes, who was enraged to find an empty city, burned it and all its temples to the ground. He then joined his fleet, and, with the assistance of Artemisia, queen of Halicarnassus, who followed Xerxes in this war with five ships, used every method to bring Themistocles to a general engagement at Salamis. The Grecian fleet consisted of three hundred and eighty sail, the Persian, of two thousand. Themistocles avoided the engagement till a certain wind, which rose regularly every day at the same time, and which was entirely contrary to the enemy, began to blow. As soon as he found himself favoured by this wind, he gave the signal for battle; the Persians, knowing that they fought under their king's eye, advanced with great resolution, but the wind blowing directly in their faces, and the largeness and number of their ships embarrassing them in a place so strait and narrow, their courage soon abated: the Greeks observing this, made such efforts, that, in a short time, breaking the Persian fleet, they entirely disordered them, some flying towards Phalerus, where their army lay encamped, others saving themselves in the harbours of the neighbouring islands.

In this engagement, which is one of the most memorable actions we find recorded in history, the Greeks lost forty ships, and the Persians more than two hundred, besides a great many more that were taken, with all the men and ammunition they carried.

XERXES, being under apprehension that the conquerers would sail to the Hellespont, and there obstruct his return, left Mardonius in Greece, with an army of three hundred thousand men, and marched with the rest towards Thrace, in order to cross the Hellespont. As no provision had been prepared, his soldiers suffered innumerable difficulties; and the king, finding his army not in a condition to pursue the march so expeditiously as he wished, left them, and advanced with a small retinue. But when he arrived at the Hellespont, he found the bridge broken down by the violence of the storms, which reduced him to the necessity of crossing in a fishing-boat. From the Hellespont he continued his flight to Sardis, where he took up his winter quarters.

ABOUT the same time that the actions of Thermopylæ and Salamis happened, the formidable army of the Carthaginians was entirely routed, by Geto, king of Syracuse. The forces that Xerxes left in Europe, under the command of Mardonius and Tigranes, were, after engaging in

various unsuccessful skirmishes, in the end, totally conquered in two engagements, fought both in one day. The first was the battle of Platea, during which the Spartans lost only ninety-one men, the Egeans sixteen, and the Athenians fifty-two. The spoil was immense, consisting of vast sums of money, of gold and silver cups, vessels, tables, bracelets, rich beds, and all sorts of furniture. They gave the tenth of all to Pausanias, the Spartan, who distinguished himself in a very extraordinary manner, and the rest were rewarded each according to his merit. From the success of this land-engagement, the Greeks were delivered not only from the present, but from all future invasions of the Persians, who never afterwards appeared on this side the Hellespont.

In the afternoon of the same day that this battle was fought at Platea, the Grecian fleet gained as memorable a victory at Mycale, a promontory in Asia, over the remainder of the Persian navy. Thus ended in disappointment the great design of Xerxes; a small number only of those millions of men remaining, with which the year before, he so proudly marched over the Hellespont.

THE Greeks, having settled their affairs at home, resolved to pursue the war, and drive the

Persians out of all the Greek cities, even in Asia and the neighbouring islands. With this view, they equipped a powerful fleet, which sailing to Cyprus, under the command of Pausanias and Aristides, drove the Persians out of that island, and restored to the inhabitants their ancient liberty.

XERXES, upon the failure of all his expeditions, gave up, in despair, all future military schemes, and wholly abandoned himself to every sort of vicious pleasure. This dissolute manner of life drew upon him the contempt of his subjects, and encouraged Artabanus, a native of Hyrcania, captain of his guards, and who had long been his chief favourite, to conspire against him. He prevailed upon Mithridates, one of the eunuchs of the palace, to engage in the conspiracy; and being let by him into the king's bed-chamber, murdered him, in the twenty-first year of his reign; *B. C.* 464. Artabanus, after causing Darius, the eldest son of Xerxes, to be put to death, upon suspicion of being the murderer of his father, placed Artaxerxes, the third son, on the throne. He is called Longimanus, from the length of his hand, as likewise Ahasuerus. Artaxerxes married the Jewish Esther, and sent Esdras to rebuild the Jewish temple. This prince, on his coming to the throne, met with great opposition, not only from Artabanus who had first placed him

there, but from his elder brother Hystaspes, governor of Bactriana. He several times raised a powerful army, and compelled Artaxerxes to take the field, but was in the end overpowered, and the king, by a complete victory, secured to himself the quiet possession of the empire.

IN the fifth year of Artaxerxes' reign, the Egyptians revolted, and making Inarus, prince of the Lybians, their king, called in the assistance of the Athenians, who having at that time, a fleet of two hundred ships lying off Cyprus, joyfully laid hold of that invitation, in hopes of weakening the Persian power, by driving them from so rich a country. Upon the news of this revolt, Artaxerxes raised an army of three hundred thousand men, under the command of Achemenides, his brother. Soon after their encampment on the borders of the Nile, an engagement ensued, in which the Persians were defeated. Artaxerxes being informed of his loss in Egypt, sent ambassadors to Lacedæmon with large sums of money, in order to induce them to make war upon the Athenians, and by that means compel them to recall their troops for the defence of their own country. The Lacedæmonians rejecting his offers, he resolved to make a diversion, by sending Themistocles (who, by the envy of his enemies at home, had been driven to take shelter in the Persian court), at the head of a powerful army,

to invade Attica. But that great commander, unable to decline the command of a prince who had heaped so many favours upon him, and, on the other hand, unwilling to make war upon his own country, settled the contentions of his mind by suicide. Artaxerxes, upon his death, ordered Artabazus, governor of Cilicia, and Megabyzus, governor of Syria, to raise an army, and relieve the besieged Persians in Egypt, which was effected after a fatal war of six years. Thus was that kingdom once more united to the Persian empire, and it continued so during the remainder of the reign of Artaxerxes. Inarus, and others who were taken prisoners in this war, were sent to Susa; and Sartamas, a Persian, appointed governor of Egypt.

ARTAXERXES, tired with war, in which he had sustained so many losses, resolved, with the advice of his counselors, to put an end to so many calamities, by coming to an accommodation with the enemy, which was agreed upon, by the deputies of both sides, on the following terms:

I. That all the Greek cities of Asia should be made free, and allowed to live according to their own laws.

II. That no Persian ships of war should enter those seas which lye between the Cyanean and

the Chilidonian islands, that is, from the Euxine Sea to the coasts of Pamphylia.

III. That no Persian general should come, by land, within three days' march of those seas.

IV. That the Athenians should not commit any hostilities in the territories of the king of Persia.

THESE articles being sworn to by both parties, peace was proclaimed.

THUS ended this war, which had lasted, from the burning of Sardis by the Athenians, fifty-one years complete, and which had destroyed numberless multitudes both of Greeks and Persians.

ARTAXERXES died in the forty-first year of his reign, and was succeeded by Xerxes II.; who, after a reign of forty-five days, was killed by Sogdianus, a natural brother of his, who usurped the crown; but he was dethroned, after a short reign, by his elder brother Ochus. This prince assumed the name of Darius II. or Darius Nothus. He was disturbed, during a reign of nineteen years, by continual rebellions and commotions, which, however, he successfully quelled, although with shocking cruelties.

ARSACES, the eldest son of Darius Nothus,

succeeded his father, and took the name of Artaxerxes; he is likewise distinguished by the appellation of Mnemon, on account of his extraordinary memory. His mother, Parysates, wished to procure the succession to her favourite son Cyrus the younger, on the same ground that Xerxes, the son of Darius Hystaspes, had been preferred, because he had been born after his father was made king. To this Darius would not consent, but continued him in the command of Asia Minor, which he had formerly enjoyed. Cyrus, upon the death of his father, by his mother's advice, engaged the Greeks on his side, and resolved to revolt and use his utmost endeavours to drive his brother from the throne. With this view, he employed Clearchus, a Lacedæmonian general, to raise a body of Greek troops for his service, under pretence of a war which the Lacedæmonians were to carry into Thrace. The cities that were under the government of Tissaphernes, revolted from him to Cyrus. This incident, which was the effect of the secret practices of that prince, gave birth to a war between them. Cyrus, under pretence of arming against Tissaphernes, assembled troops openly, and, to amuse the court more speciously, made complaints to the king against the governor.

THE army which Cyrus raised, consisted of thirteen thousand Greeks, who were the flower

of his army, and one hundred thousand regular troops of other nations. Clearchus, the Lacedæmonian, commanded all the Peloponnesian troops, except the Achaïans, who were led by Socrates of Achaia. The Beotians were under Proxenus, a Theban, and the Thessalians under Menon. The other nations were commanded by Persian generals, the chief of whom was Aricæus. The fleet consisted of thirty-five ships, under Pythagoras, a Lacedæmonian, and twenty-five commanded by Tamos, an Egyptian, admiral of the whole fleet. Cyrus opened his design to none of the Greeks except Clearchus, fearing the boldness of his design might discourage them.

CYRUS, having at length got all things ready, set out from Sardis, directing his march towards the upper parts of Asia, the troops neither knowing where, nor in what war they were to be employed; for Cyrus had only given out, that he was marching against the Pisidians, who, with frequent incursions, harrassed his province. But Tissaphernes, penetrating his designs, fled from Miletus, to apprise the king of his danger. Cyrus arriving in the plains of Cunaxa, in the province of Babylon, found there Artaxerxes, with an army of nine hundred thousand men, ready to engage him; upon which an engagement immediately ensued, in which Cyrus was killed by the hand of his own brother, and the Greeks finding

themselves of no farther use, retreated. They were at a great distance from their own country, in the very heart of the Persian empire, surrounded by a numerous and conquering army, and had no way to return to Greece, but by forcing their retreat through an immense tract of the enemy's country. But their valour and resolution overcame all these difficulties; and, in spite of a powerful army, which pursued and harassed them during the whole way, they made a retreat of two thousand three hundred and twenty-five miles, through provinces belonging to the enemy, and got safe to the Greek cities on the Euxine sea. This was the longest march, and the most memorable retreat that ever was made through an enemy's country. Clearchus had the conduct of it at first, but being cut off by the treachery of Tissaphernes, Xenophon was chosen in his room, and to his wisdom and valour it was chiefly owing, that they at length got safe to Greece. It was this retreat which convinced the Macedonians, how easily the Persian empire might be conquered.

MNEMON made an unsuccessful war in Egypt, to quell the disturbances which, since the death of Xerxes I. it had been troubled with. On his return, he found the court in great confusion about the succession to the throne, he having only three legitimate sons, Darius, who had been

appointed his successor, Ariaspes, and Ochus, and one hundred and fifteen by his concubines. To settle these disputes, he invested Darius, in his life-time, with the ensigns of royalty; but he not satisfied with this, entered into, or rather formed a league with Ariaspes, to murder his father. This plot being discovered, they were both put to death, and Ochus, after the death of his father in the forty-sixth year of his reign, succeeded.

WHEN Ochus came to the throne, he assumed the name of Artaxerxes, but he is in general distinguished by the name of Ochus. His first action was to put to death all the natural children of the royal family. Indeed, the tyranny of his behaviour made him so disliked, that several provinces that acknowledged subjection to his father, revolted from him; but these were soon forced to submit, from the treachery of the governors to each other. Artabanus, however, governor of Lesser Asia, made several vigorous efforts to resist the oppression of Ochus, in which he was much assisted by Chores, the Athenian, who had the Thebans in his service; but being deserted by them, he fled from the fury of Ochus, to Philip, king of Macedon, who afforded him protection.

OCHUS regained Egypt, in which attempt his father Darius had been unsuccessful, the Egyptians being then assisted by Agesilaus, the Spartan king.

He then besieged the city of Sidon, which yielded without resistance, at the sight of his immense army. The Phœnician and the Cyprian kings, who were nine in number, submitted at the same time, and paid him tribute for their possessions.

THESE victories, gained without bloodshed, intoxicated his mind with so much vanity, that at length he entirely neglected every thing to its gratification, abandoning himself to his pleasures, and leaving the management of his public affairs to ministers, the chief of whom were Mentor, a Rhodian, and Bagoas, an Egyptian eunuch. These at length provoked by the cruelties of Ochus, especially to his countrymen, poisoned him in the twenty-first year of his reign, placed Arses, his youngest son, on the throne, and put all the rest to death; but Arses, who was only king by name, having shown marks of dissatisfaction, was assassinated also, after a reign of only two years.

BAGOAS next raised to the throne Darius, called Codomanus, a distant relation of the royal family, but finding him not compliant enough, determined likewise on his destruction. Darius, however, apprised of his intention, when the potion was brought, made Bagoas drink it him-

self, and having thereby got rid of the traitor by his own artifice, he settled himself on the throne without farther difficulty.

Yours, &c.

LETTER XXI.

DARIUS had scarce enjoyed the throne two years, when he found himself involved in a war with the Greeks, they having resolved some time before, in a general assembly of the Amphictyons, to revenge the many injuries which Greece had received from the barbarians, during the space of three hundred years; and Philip, king of Macedon, was appointed commander in chief of the forces destined for that expedition. But Philip being in the mean time murdered, his son Alexander, summoned a general assembly of all the states and free cities of Greece, to meet at Corinth, and having prevailed with them to choose him in his room, he obliged each city to furnish its quota, both of men and money, for the carrying on of the war. His army, according to the highest accounts, amounted to no more than thirty thousand foot and five thousand horse; but they were all chosen men, well disciplined, and inured to the toils of war, most of them

having served under Philip, during his long wars, and all of them having been employed in several expeditions. Parmenio commanded the infantry, Philotas, his son, had the command of one thousand eight hundred horse, all Macedonians. Collas, the son of Norpolus, led the same number of Thessalian cavalry; the rest of the horse had their particular commanders, each being set over those of his own nation.

WITH this army, Alexander crossed the Hellespont, and pursuing his march, arrived at the river Granicus, where he found the Persian governors of the neighbouring provinces encamped with an army of one hundred thousand foot, and ten thousand horse, with a design to dispute his passage.

MEMMON, the Rhodian, whom Darius had appointed governor over all the coasts of Asia, had advised the generals not to venture a battle, but to lay waste the whole country, and even destroy the cities, that the enemy might, for want of provisions, be obliged to return to Europe; but his advice was treated with contempt, and they even suspected him of holding intelligence with the enemy.

THE Persian cavalry, which were very numerous, lined the banks of the Granicus, and formed

a large front, in order to oppose Alexander, wherever he should attempt a passage; and the foot, consisting chiefly of Greek mercenaries, was posted behind the cavalry, on an easy ascent. The two armies being drawn up in battle-array on the opposite banks of the river, continued for some time in sight of each other, as if dreading the event. The Persians waited till the Macedonians should enter the river, in order to charge them to advantage upon their landing; while the latter seemed to be making choice of a proper place for landing.

ALEXANDER at last ordered his horse to be brought, commanded the noblemen of the court to follow him, and behave gallantly. He himself commanded the right wing, and Parmenio the left. He first caused a strong detachment to march into the river, himself following it with the rest of his forces. He then made Parmenio advance with the left wing, the trumpet sounding, and the whole army raising cries of joy. The Persians, seeing this detachment advance, began to let fly their arrows, and march to a place where the declivity was not so great, in order to keep the Macedonians from landing. The horse now engaged with great fury, one part endeavouring to land, and the other striving to prevent them. The Macedonians, whose cavalry was inferior in number, besides the dis-

advantage of the ground, were annoyed with the darts that were shot from the eminence, by the flower of the Persian horse, who were drawn together in this place. The Macedonians, therefore, at first gave ground, after having lost the first ranks, which made a vigorous defence. Alexander, who closely followed them, reinforced them with his best troops, headed them himself, animated them with his presence, charged the Persians, and routed them; upon which the whole army followed after, crossed the river, and attacked the enemy on all sides. Spithrobates, lieutenant-governor of Ionia, and son-in-law to Darius, distinguished himself above the rest of the Persian generals, by his superior bravery. Being surrounded by forty Persian lords, all of them his relations, of experienced valour, and who never moved from his side, he carried terror wherever he went. Alexander, observing in how gallant a manner he signalised himself, clapped spurs to his horse, and advanced towards him; they immediately engaged, and each having thrown a javelin, wounded the other slightly. Spithrobates fell furiously sword in hand upon Alexander, who, being prepared for him, thrust his pike into his face, which killed him. At that moment Rasaces, brother to that nobleman, charging him on the side, gave him a most furious blow on the head with a battle-axe, which drove off his plume, but went no deeper than the hair;

as he was going to repeat his blow on the head, which now appeared through his fractured helmet, Clitus cut off Rasaces' hand with one stroke of his scimiter, and thereby saved his sovereign's life. The danger to which Alexander had been exposed, greatly animated the courage of his soldiers, who now performed wonders.

THE Persians in the centre of the horse, upon whom the light-armed troops, who had been posted in the intervals of the horse, poured a perpetual discharge of darts, being unable any longer to sustain the attack of the Macedonians, who opposed them in front, the two wings were immediately broken and put to flight.

ALEXANDER did not long pursue them, but immediately turned about to attack the foot, which at first stood their ground; but finding themselves attacked at the same time by the cavalry and the Macedonian phalanx, which had crossed the river, and that the battalions were now engaged, they did not make either a long or a vigorous defence, and were soon put to flight; but the Grecian infantry in Darius' service, stood the shock. This body of foot retiring to a hill, demanded a promise from Alexander, to let them march away unmolested; but he following the dictates of passion rather than those of reason, rushed into the midst of this body of foot, and

presently lost his horse. The battle was so hot around him, that most of the Macedonians who lost their lives on this occasion, fell here; for they fought against a body of men who were well disciplined, who had been inured to war, and who fought in despair. They were all cut in pieces, except two thousand who were taken prisoners.

IN this battle, twenty thousand foot and two thousand five hundred horse were killed; on the side of the Persians, and of the Macedonians, twenty-five of the royal horse were killed in the first attack. Alexander ordered Lysippus to make statues of these in brass, all of which were set up in a city of Macedon called Dia, whence they were many years afterwards carried to Rome by Metellus. About threescore of the other horse were killed, and near thirty foot, who the next day, were all laid, with their arms and equipage, in one grave. Alexander granted to their fathers and children, an exemption from every kind of tribute and service.

THIS victory not only impressed the Persians with consternation, but served to excite the ardour of the invading army.

SOON after the battle of the Granicus, he recovered Sardis from the enemy, which was the key of the Persian empire. It surrendered, and

was made by Alexander a free city, the citizens being permitted to live according to their own laws. Four days after, he arrived at Ephesus, carrying with him those who had been banished thence for being his adherents, and restored to the city its popular form of government. From Ephesus he advanced to Miletus, which city, flattered with the hopes of being soon relieved, refused him admittance. Memnon had shut himself in this strong hold with a considerable number of men, but was in the end, obliged to surrender.

ALEXANDER found great difficulty in reducing Halicarnassus, the capital of Caria. The place was, by nature and art, one of the best fortified in all Asia; and beside, Memnon had, upon the surrender of Miletus, thrown himself into it with a considerable body of chosen men, resolved to signalise his courage and attachment to the interest of Darius, in the defence of so important a place.

WHATEVER could be expected from the most intrepid bravery, and the most consummate knowledge in the art of war, was practised on this occasion, both by the besiegers and the besieged. After the Macedonians had, with great difficulty, filled the ditches, and brought their engines near the walls, their works were all

demolished, and their engines set on fire by the besieged. No sooner was any part of the walls beat down by the battering rams, than a new one was raised in its stead; the Macedonians finding themselves, after an immense labour, no farther advanced than they were at first. Memnon, however, was at last obliged to abandon the city, which he could no longer defend. As the sea was open, he placed a strong garrison in the citadel, which was stored with all sorts of provisions, and going on board the Persian fleet, whereof himself was admiral, he conveyed the inhabitants, with all their effects, to the island of Cos, not far distant from Halicarnassus. Alexander, finding the city empty both of riches and inhabitants, razed it to the ground; but the citadel he did not think proper to besiege, it being of little importance to him, after the city was destroyed.

AFTER the reduction of Halicarnassus, all the Greek cities in Asia declared for Alexander, he giving out wherever he came, that he had undertaken this war with no other view than to free them from the Persian bondage. In the second year of this war, he reduced the provinces of Phrygia, Lycia, Pisidia, Pamphylia, Paphlagonia, Galatia, and Cappadocia, and appointed such of his friends to govern them as he thought fit.

DARIUS, in the mean time, had been employed in raising troops, being determined on a vigorous defence. Memnon advised him to carry the war into Macedon, and a wiser and better resolution could not have been taken; the Lacedæmonians and several other Greek states, that were disaffected to the Macedonians, and jealous of their overgrown power, would have readily joined his enemies, which would have obliged Alexander to leave Asia, and return to the defence of his own country. Darius sensible of the propriety of this advice, appointed his adviser to the chief command of all the forces destined for this expedition, but the death of Memnon frustrated the design, and Darius, having no other officer of ability that he could faithfully rely on, gave up the idea, and began his march at the head of a numerous army, to meet Alexander.

WHEN they arrived at Mesopotamia, the commanders of the Greek mercenaries earnestly pressed him to wait for the enemy, that he might engage them with all the advantage his numbers gave him; but Darius would not hearken to their advice, blindly hastening to the mountainous part of Cilicia, where his cavalry and the number of his troops rather proved to be an incumbrance to each other, than of any real service in the engagement.

ALEXANDER having received advice that Darius was advancing towards the Euphrates, in order to enter Cilicia, detached Parmenio to possess himself of a narrow pass leading from Assyria, or rather Syria, into Cilicia. He himself marched from Tarsus to Arichialos, and thence to Soli, which city he reduced, obliging the inhabitants (who refused at first to admit him into their city) to pay twenty thousand talents for the maintenance of his army. Here he received information, that Darius, with his whole army, was advanced as far as the city of Sochos, in Syria, within two days' march of Cilicia. Upon consulting with his officers, it was determined, that the whole army should march the next day, and wait for Darius among the mountains. This was accordingly done; and Alexander having ordered his soldiers to refresh themselves, and be ready by three o'clock in the morning, went to the top of a mountain, and there, by torch-light, after the manner of his country, sacrificed to the gods. As soon as the signal was given, the different divisions of his army began their march, and arrived by day-break, at the several posts assigned them. But the spies now bringing word, that Darius was not above thirty furlongs from them, Alexander caused his army to halt, and then drew them up in battle-array. The peasants, in the greatest terror, came and acquainted Darius with the arrival of the enemy,

which he would not at first believe, imagining that Alexander fled before him, and was endeavouring to make his escape. This news threw Darius' army into the utmost confusion, and, in their surprise, they ran to their arms with great precipitation and disorder.

THE spot where the battle was fought, lay near the city of Issus, which was bounded by a mountain on one side, and by the sea on another. The plain that lay between them both, must have been very broad, as the two armies encamped in it. The river Pinarius ran through the middle of this plain, from the mountain to the sea, and divided it very nearly into two equal parts. The mountain formed a hollow kind of gulf, the extremity of which, in a curved line, bounded part of the plain.

ALEXANDER had at first advanced very slowly, to prevent the ranks on the front of the phalanx from breaking, and halted by intervals; but when he was got within bow-shot, he commanded all his right wing to plunge suddenly into the river, on purpose that he might surprise the barbarians, come sooner to a close engagement, and be less exposed to the enemy's arrows; in all which he was successful. Both sides fought with great bravery and resolution, and being now forced to fight close, they both charged sword in

hand, upon which a dreadful slaughter ensued, each engaging man to man. Alexander wished nothing so ardently, as to kill, with his own hand, Darius, who, being seated on a high chariot, was conspicuous to the whole army. Oxathres, brother to Darius, observing that Alexander was going to attack that monarch, with the utmost vigour, rushed before the chariot with the horse under his command, and bravely distinguished himself. The horses that drew Darius' chariot, lost all command, and shook the chariot so violently, that they were upon the point of overturning the king, who, seeing himself going to fall alive into the hands of his enemies, leaped down and mounted another chariot. The rest observing this, fled as fast as possible, and throwing down their arms, made the best of their way. Darius, the instant he saw his left wing broken, was one of the first who fled in his chariot; but getting afterwards into craggy rugged places, he mounted on horseback, throwing down his bow, shield, and royal mantle. Alexander, however, did not attempt to pursue him, till he saw his phalanx had conquered the Greeks, who obstinately opposed them, and that the Persian horse were put to flight, which proved of great advantage to the prince that fled.

IN this battle, sixty thousand of the Persian infantry, and ten thousand horsemen, were slain;

while of Alexander's army, there fell but two hundred and eighty in all.

SYSIGAMBIS, Darius' mother, and that monarch's queen, were found remaining in the camp, with two of the king's daughters, his son, yet a child, and some Persian ladies: the rest had been carried with all Darius' treasure to Damascus. Not more than three thousand talents were found in his camp; but the rest of the treasures fell into the hands of Parmenio, at the taking of the city of Damascus. The next day, Alexander visited his royal prisoners. His noble and generous behaviour on this occasion, gave Plutarch reason to say, that "the princesses of Persia lived in an enemy's camp, as if they had been in some sacred temple, unseen, unapproached, and unmolested." This magnanimous conduct has done more honour to Alexander's character, than all his splendid conquests. The gentleness of his manners to his suppliant captives, his chastity and continence, when he had the power to enforce obedience, were setting an example to heroes, that has been the pride of many since to imitate.

Yours, &c.

LETTER XXII.

ALEXANDER, after the victory of Issus, marched into Syria, most of the cities of which country voluntarily submitted to him, and even Darius' governors and commanders delivered themselves and their treasures into his hands. Being arrived at Marathus, he received from Darius, a letter so very haughty, that instead of conciliating, it only widened the dispute in which they were engaged. From Marathus, Alexander went into Phœnice, where the city of Byblus opened its gates to him, whose example was followed by other cities as he advanced into the country; but none received him with greater joy than the Sidonians, whose city Ochus had laid in ashes. He deposed their king, Strato, for his attachment to Darius, and permitted Hephæstion to elect in his stead, any of the Sidonians whom he should think worthy of so exalted a station.

WHILE Alexander was in Phœnicia, some of the Persian generals, who had escaped from the battle of Issus, drew together the remains of the scattered army, and attempted, with the assistance of the Cappadocians and Paphlagonians, to recover Lydia; but being defeated in several engagements, they were at last entirely dispersed, by Antigonus, whom Alexander had made governor of that province. At the same time, the Macedonian fleet sailing from Greece, fell in with that of the enemy, commanded by Aristomenes, whom Darius had sent to recover the cities on the Hellespont, and attacked them so expeditiously, that not a single ship escaped.

ALL Syria and Phœnicia were already subdued, the city of Tyre excepted. This city was justly called the queen of the sea, that element bringing to it the tribute of all nations. She boasted of having first invented navigation, and taught mankind the art of braving the winds and waves by the assistance of a frail bark. The happy situation of Tyre, the conveniency and extent of its ports, the character of its inhabitants, who were industrious, laborious, patient, and extremely courteous to strangers, invited thither merchants from all parts of the globe, so that it might be considered not so much a city belonging to any particular nation, as the common city of all nations; and the centre of their commerce.

Alexander thought it necessary, both for his pride and his interest, to take the city, though it was generally supposed to be impregnable from its fortifications, and inaccessible from its situation. Alexander, however, prepared for the siege, which is one of the most celebrated recorded in history. After a long and vigorous siege of seven months, and an obstinate defence on the part of the Tyrians, Alexander took it by storm: Thus fell Tyre, which had been for many ages the most flourishing city in the world, and had spread the arts of commerce into the remotest regions of the globe.

WHILST Alexander was carrying on the siege of Tyre, he received another letter from Darius, couched in more supplicating terms, and intreating the ransom of his queen and family; but Alexander refused to accept his terms, and bribes of treasures which he already considered as his own.

FROM Tyre, Alexander marched to Jerusalem, where the Jews opened their gates to receive him. From this city he went to Gaza, where he found a more obstinate resistance than he had expected. But after two months' labour, he took the town by storm, and having, with brutal ferocity, cut in pieces the garrison, consisting of ten thousand men, he ordered Boëtis, the

governor, to be brought before him, and after in vain endeavouring to intimidate him, he commanded that holes should be bored through his heels, and thus to be tied with cords to the back of his chariot, and in that manner to be dragged round the walls of the city till he expired; boasting that he was imitating his progenitor Achilles, who, as Homer relates, caused the dead body of Hector to be in like manner dragged round the walls of Troy. Both acts were barbarous and inhuman; but that of Alexander much more so, for Achilles caused only Hector's dead body to be so abused, whereas Alexander thus treated Boëtis alive, and for no other reason than because he had served his king with fidelity, in the post committed to his charge, which even Alexander, though an enemy, would have admired and rewarded, had he made the true principles of virtue and generosity the rule of his actions; but his sentiments and conduct began now to change with his fortune.

He next marched into Egypt, and possessed himself of the whole of it without meeting with the least opposition. He afterwards visited the temple of Jupiter Ammon, and in his way thither built Alexandria, which soon became the metropolis of that kingdom. On his return from the temple, he settled the affairs of Egypt, and marched from thence in the beginning of spring, to find out

Darius. On his march, Statira, the wife of Darius, died in child-bed, and was honoured with such a funeral ceremony as was due to her exalted character and station. The news of this melancholy event, was carried to Darius by Tricus, one of her eunuchs, who had effected his escape from the Macedonians. The news of Statira's death overwhelmed the mind of Darius with the deepest sorrow; but when he was told of the generous manner in which the royal captives had been treated, his expressions conveyed the most grateful sense of the favours he received.

THE armies of Alexander and Darius met each other on a plain near the city of Arbela. The army of Darius consisted of at least six hundred thousand foot, and forty thousand horse; and the other of no more than forty thousand foot, and about eight thousand horse. The two armies engaged, and the battle was obstinate and bloody; but the Persians were at length routed, and Darius and his army put to flight. Alexander then marched for Babylon, and entered that city in triumph, being received by its inhabitants in the most magnificent manner. He next took possession of Persepolis, at the head of his victorious soldiers, who, though the inhabitants made no resistance, began to cut in pieces all those who still remained in the city. However, Alexander soon put an end to the massacre, and

forbade his soldiers to commit any farther violence.

WHILE Alexander was thus triumphing in all the exultation of success, the wretched Darius was by this time arrived at Ecbatana, the capital of Media. There still remained with this fugitive prince, thirty thousand Greeks, who were faithful to him to the last. Besides these, he had four thousand slingers, and upwards of three thousand Bactrian horse, whom Bessus, their governor, commanded. Darius, even with so small a force, still conceived hopes of opposing his rival, or, at least, protracting the war. But he was surrounded by traitors; his want of success having turned all mankind against him. Nabazanes, one of the greatest lords of Persia, and general of the horse, had conspired with Bessus, general of the Bactrians, to commit a crime of the blackest nature; to seize upon the person of the king, and put him in chains, which they could easily do, each having a great many soldiers under his command. Their design was, if Alexander should pursue them, to secure themselves by giving up Darius alive into his hands; and, in case they escaped, to murder that prince, and afterwards usurp his crown, and begin a new war. The traitors soon won over the troops, by representing to them that they were going to their destruction, that they would soon be crushed under the ruins of

an empire which was just ready to fall; at the same time, that Bactriana was open to them, and offered them immense riches. These promises soon prevailed upon the perfidious army; and the unhappy king was seized and bound in chains of gold, under the appearance of honour; then inclosing him in a covered chariot, they set out towards Bactriana. In this manner they carried him with the utmost despatch, untill being informed, that the Macedonian army was closely pursuing them, they found it impossible either to conciliate the friendship of Alexander, or to secure a throne for themselves. They, therefore, once more gave Darius his liberty, and desired him to make the best of his escape with them from the conquerer; but he replied, that the gods were ready to revenge the evils he had already suffered; and, appealing to Alexander for justice, refused to follow a band of traitors. At these words they fell into the utmost fury, wounding him with their darts and their spears, and left him to linger, in this manner, unattended, the remainder of his wretched life. The traitors then made their escape different ways; while the victorious Macedonians at length coming up, found Darius in solitude, lying in his chariot, and drawing near his end. However, he had strength enough before he died, to call for drink, which a Macedonian, Polystratus by name, brought him. Darius, after drinking the liquor that had been

given him, turned to the Macedonian and told him, that in the deplorable state to which he was reduced, he should have the comfort to speak to one who could understand him, and that his last words would not be lost. He, therefore, charged him to tell Alexander, that he had died in his debt; that he gave him many thanks for the great humanity he had exercised towards his mother, his wife, and his children, whose lives he had not only saved, but restored them to their former splendour; that he besought the gods to give victory to his arms, and make him monarch of the universe; that he thought he need not intreat him to revenge the execrable murder committed on his person, as that was the common cause of kings: having said these words, he breathed his last. Alexander coming up soon after, and seeing Darius' body, wept bitterly, and, by the strongest testimonies of affection that could be given, proved how sincerely he was affected with the unhappy end of a prince who deserved a better fate. He immediately pulled off his military cloak, and threw it on Darius' body; then causing it to be embalmed, and his coffin to be adorned with royal magnificence, he sent it to Sysigambis, his mother, to be interred with the honours usually paid to the deceased Persian kings, and entombed with his ancestors. Thus died Darius in the fiftieth year of his age, six of which he reigned. In him the Persian empire

ended, after having existed from the time of Cyrus the Great, a period of two hundred and ninety-nine years.

THE traitor, Bessus, did not escape the fate due to his crimes. Alexander pursued him, to avenge on the murderer the death of his royal master. After wandering, in anxiety and horror, from province to province, he was delivered, by the associates of his guilt, into the hands of Alexander, by whom he was put to a cruel death, *B. C. 330.*

Yours, &c.

LETTER XXIII.

EGYPT, so called from the blackness of its soil, and the dark colour both of its rivers and inhabitants, lies between 48 and 53 degrees of east longitude, and 24 and 33 degrees of north latitude. Ancient Egypt consisted of a narrow region, which reached from Syene, in Ethiopia, downwards to the Delta, following the course of the Nile. It is bounded on the east by the Red Sea and the isthmus of Suez, on the south by Ethiopia, on the west by Lybia, and on the north by the Mediterranean. The Nile runs from south to north through the whole country, six hundred miles. This long tract is inclosed on each side with a ridge of mountains, the space between the river and the hills on each side, sometimes extends only to the distance of sixteen miles, and on the coast of the Mediterranean, the extent of the plain is above three hundred miles.

EGYPT was divided into Superior and Inferior. The chief cities in Upper, or Superior Egypt, were Memphis, the ancient capital, on the Nile, about one hundred miles from its mouth, and fifteen miles above its division into different streams, and near the place where Grand Cairo, the present capital, now stands. Thebæ, or Thebes, famous for its hundred gates, near two hundred miles above Memphis; below this city stood Coptos, the emporium of Indian and Arabian commodities, which were brought from various parts of the east to Berenice, or Myas-Hormos, two ports on the Arabian Gulf, and transported from thence, on camels, in twelve days to Coptos.

NEAR the city of Memphis, stood the famous pyramids, which have always been ranked among the wonders of the world. These buildings are still wonderful; three of them now remain, and are supposed to be the burial-place of the ancient Egyptian kings. The largest of the pyramids, at the base, covers ten acres of ground, and is above five hundred feet perpendicular in height, and seven hundred if measured obliquely. The stones with which this enormous edifice is built, are thirty feet in length. One hundred thousand workmen were constantly employed, for thirty years, in carrying on this amazing structure, during which time, more than two hundred thousand

pounds of our money in value, was expended for their maintenance.

NEAR the pyramids are the mummy-pits, or subterraneous vaults, of prodigious extent, with niches in the sides for containing the dead embalmed bodies of the ancient Egyptians, commonly called mummies, as it is thought from amomun, a rich perfume with which they were anointed. Some of these are said to be perfectly entire, although kept above two or three thousand years. The manner of embalming bodies is not now known. Previous to the depositing of a dead body in the sepulchre, the character and conduct of the deceased were solemnly tried before appointed judges, and if they condemned them, the body was excluded from the accustomed place of interment, and deposited in his own house.

THE different canals which separated Memphis from the pyramids and other burial-places, are thought by some to have furnished the Greeks with the idea of their infernal rivers,—Styx, Acheron, Cocytus, and Lethe.

NEAR the pyramids stood an enormous sphinx, now almost sunk in the sand, so that the top of its back only is visible; its head rises twenty-seven feet above the sand.

ABOVE the city of Memphis, on the west of the Lybian side of the river, were the cities Acanthus, and Arsinoe, or the city of the crocodiles, which gave name to a district in which was the lake Moëris, of amazing extent, dug by order of an Egyptian king, to contain the water of the Nile, when it rose too high, and communicating with it by canals and ditches, one of which still remains. Near this lake was the famous labyrinth, the work of Psammeticus, one of the twelve joint kings. It is said to have consisted of twelve palaces, and three thousand houses, twelve of which were of a particular form and beauty, communicating with each other by so many turnings and windings, that without a guide the traveler was lost. One half of the chambers were under ground, and the whole labyrinth terminated in a pyramid, forty fathoms high.

THE frontier city of Upper Egypt, towards Ethiopia, was Syene, situated nearly under the tropic, where the time of the summer solstice is said to have been ascertained.

THE principal port of Lower Egypt, was situated between the eastern and western branches of the Nile. It was called by the Greeks Delta, from the pyramidical figure of that letter in their alphabet. Near the mouth of the eastern channel, stood Pelusium, now Damietta, the ancient key

of Egypt, and at the mouth of the western channel, about one hundred miles from the former Cariopus, near which is now Rosetta. About thirty miles from this, stood the celebrated city of Alexandria, now Scanderoon, opposite to the island Pharos, which was joined to the continent by a mole, or causeway, near a mile long, with a bridge at each end. On this stood the famous light-tower, one of the wonders of the world, so high as to be seen at the distance of one hundred miles.

THE whole of ancient Egypt is described as having been very populous. The country was divided into a certain number of districts, each of which had its proper ruler. These districts were subdivided into smaller sections, and these into still smaller, called fields. This minute division was necessary, on account of the frequent confusion of boundaries by the overflowing of the Nile, which could not be ascertained without numbers, and then measuring them anew. Hence geometry is said to have been invented by the Egyptians, as arithmetic, or book-keeping, were by the Phœnicians, to adjust their commercial transactions. The whole territory was divided into three parts: the first part was allotted to the maintenance of the priests, whose office was hereditary, and who were held in the highest respect, on account of their piety and

learning. The second part was allotted to the king for his own revenue, and the exigences of the state; and the third part of the territory was allotted to the military, whose office was also hereditary, and who were trained to arms from their infancy.

THE body of the people were likewise divided into three classes,—shepherds, husbandmen, and artisans, whose employment also was transmitted from father to son, as among the Indians; and thus, by adding their own experience to that of their ancestors, they were enabled to carry their arts to the highest perfection.

OLD age was as greatly respected in Egypt, as at Lacedæmon. The Egyptians were particularly fond of having many physicians in their country; but what was singular, they were restricted each to cure one disease, or those of one part of the body.

THEIR religion was a worship of the luminaries of heaven,—the sun and moon, which under the names of Isis and Osiris, were the chief objects of adoration among them. A superstitious reverence for certain animals, as propitious, or disastrous to the human race, was peculiar to the Egyptians; and they honoured, with particular marks of respect, the ichneumon, the ibis, the

dog, the falcon, the wolf, and the crocodile, entertaining them at great expense; and persons of the highest rank were employed in feeding and attending them.

THE government of Egypt was truly monarchical, both in the principle and form of its constitution; and it is the only government of all antiquity which corresponds with our idea of a monarchy. The kings were not invested with absolute power, but limited by law. Rules were prescribed in the sacred books, for regulating their conduct, not only in the administration of public affairs, but even in private life. After the death of a king, a solemn trial of his actions was instituted, before a numerous assembly of his subjects, where any one that chose was permitted to accuse him. The priests acted as his applauders. If the multitude approved, they signified their assent by acclamations, and the king's funeral was celebrated with the greatest splendour. If, on the contrary, they signified their disapprobation by murmurs, then the usual honours were withheld. This must have had an awful and striking effect, the judgement of the living upon the dead, particularly upon the minds of the Egyptians, who believed the soul hovered about, till putrefaction took place. Hence they looked upon rites of sepulchre every where so sacred, as connected with their future felicity,

and they hoped, by the secret of embalming which they discovered, to survive for ages in the tomb.

THUS the sovereigns of Egypt were accountable at the tribunals of the people, and the very idea of such a solemn trial, must have been a strong additional motive to the proper discharge of the duty of a sovereign. This custom is supposed to have been imitated by the Israelites, among whom bad kings were not interred in the sepulchre of their ancestors.

THEIR manner of administering justice, had something in it august and sacred, and gives us the idea of a grave but just people. Their principal court of justice consisted of thirty-one members, chosen from the three chief cities, Heliopolis, or the city of the sun, Thebes, and Memphis, ten from each, who met and elected one of their number as president, and the city from whence he came, sent another judge in his room. They all received salaries from the king, and the president a much greater one than the rest; he wore round his neck, as a badge of his office, an image of truth, or justice, set with precious stones, and suspended by a golden chain. Anciently, the priests acted as judges, as among the Jews, the Germans, and the Romans. Some have thought that the urim and thummim,

(*manifestation and truth*.) on the breast of the Jewish high priest, resembled the badge of the chief judge of the Egyptians. Orators were not permitted to plead before this court; but the parties represented the merits of their cause in writing, and on these the judges decided. This court was as distinguished for the justice of their decisions, as the Areopagus at Athens.

By the laws of Egypt, perjury was punished in the same manner as the murder of a free man, or a slave; desertion or disobedience in a soldier, was not punished with death, but infamy; those who revealed secrets to the enemy, had their tongues cut out; no one was allowed to borrow money, without depositing the embalmed body of his parents, which it was esteemed the greatest infamy not to redeem, and he who did not ransom it, was himself deprived of burial.

POLYGAMY was allowed, except to the priests. Whatever was the condition of the woman, whether free or a slave, the children were deemed free and legitimate. The youth were brought up very frugally and hard. As soon as they could read, they were taught arithmetic and geometry, with the greatest care. As the lands were annually overflowed by the Nile, which carried away all their boundaries, and effaced all the limits of their possessions, geometry was by the

Egyptians invented; but at first only consisted in measuring the land, that every one might have what belonged to him. In time it became applied to more subtile researches, and from a mere mechanical exercise, insensibly produced the science of geometry, by the assistance of which astronomers make their observations, regulate the duration of time, the seasons, years, and cycles; measure the distance, motion, and magnitude of the heavenly bodies. Geographers by it show us the magnitude of the earth, the extent of seas, &c. Architects derive from it just proportions in the construction of public edifices, &c. Engineers, by the assistance of geometry, take the situations of towns, the distance of places, &c. Even the military are obliged to study it, in order to lay down plans of towns, forts, and in marking out the ground for encampment. In drawing, music, &c. it is equally useful. This science of extension passed from Egypt to the Greeks.

THE priests of Egypt not only presided in sacred things, but also acted as the instructors of youth. They had two sorts of letters, the one appropriated to the sacred books, and only known to their own order, the other common to all. The sacred letters were called hieroglyphics, because they expressed thoughts by the figure of certain animals and members of the human body.

THE first important discoveries in astronomy were made by the Egyptians. Being the first people in antiquity, who lived by cultivating the ground, they were under the necessity of studying the motions of the stars, the whole business of agriculture depending upon a knowledge of the seasons, and the course of the sun. Thus the stars, Arcturus, Orion, and the Pleiades, marked out the several seasons among the early Greeks; and the rising of Sirius with the sun, announced to the Egyptians the overflowing of the Nile, and the customary time of sowing their grain, which was immediately after its retreat. Their obelisks were gnomons for astronomical purposes; and the sides of the great pyramids corresponded to the four cardinal points. The Egyptians were also the first who adjusted the length of the year to the annual revolution of the sun, and determined it to consist of three hundred and sixty-five days and six hours. From them the Greeks and other nations learned the true duration of the solar year. They divided their year into twelve months, each containing thirty days, and added five intercalary days, at the end of the year, and every fourth year six days. The year began with September. By the assistance of Sosigemen, a celebrated astronomer of Alexandria, Cæsar adjusted what is called the Julian year, or old style. The Egyptian division of the year has lately been

adopted, with little or no variation, by the French.

THIS nation seems to have attained a true notion of the system of nature; for they called the moon an ethereal earth, affirmed the stars to be fixed, and placed the sun immovable in the centre of the world, round whom the inferior planets revolved. This system, Pythagoras is said to have introduced into Greece, and communicated to his disciples.

AMONG the natural curiosities of Egypt, the most remarkable is the river Nile, which is formed by innumerable multitudes of rivulets. It takes its rise in Ethiopia, dividing itself into two branches, one of which known by the name of Operæ, or the blue river, joins the Niger, and traversing Africa from east to west, falls into the Atlantic ocean. The other, running north between two chains of mountains, and meeting with rocks of granite, which impede its course, pours seven cataracts down into the plain with great noise. Arriving at the first city of Egypt, it falls into a gulf, dug by the percussion of its own waters, filling the canals and lakes, overflows the land, depositing a fruitful slime, and discharges itself through seven mouths into the Mediterranean.

THE increase of the Nile begins early in June, but is not much perceived till the summer solstice, when the waters become troubled, and of a reddish tincture. It continues increasing till near the end of August; at this time all the canals which have been made to convey water through the country, are shut and cleaned; and on their being opened again, a tax is paid to the king for the water. During the inundation, nothing is to be seen but cities and villages, which are built on eminences, either natural or artificial. When the waters subside, and the ground dries, the labour of the husbandman is so easy, that he has nothing to do but turn up the soil, and temper it with sand, to lessen its rankness. Then he throws in the seed, and in a short time after, the whole country is covered with the richest verdure, the same field producing two, three, and sometimes four crops in the same year.

I am, yours, &c.

LETTER XXIV.

THE priests and philosophers of Egypt, not content with their just claim to antiquity for the duration of their monarchy, have traced back their annals to ages without number, involving their history so much in fable, as to become dark and unsatisfactory; but rejecting all incredibilities, Egypt seems to present the same appearance as every other country, in its first state, *viz.* a number of independent principalities, each governed by its head, or ruler. The principal of these states were Thebes, Thir, Tanais, and Memphis, which were all united under one government by Nenes, or Misraim, a descendent of Ham, about three hundred and thirty years after the deluge, from which time Egypt may be considered as a powerful kingdom.

WE find the antiquity of the Egyptian history, confirmed by sacred writings; for in the time of Abraham, about four hundred years after the

shepherds, Egypt is represented as being a well regulated kingdom, flourishing in agriculture, and producing corn enough, not only for its own inhabitants, but also for the supply of the neighbouring nations.

AFTER Menes, who joined the four dynasties together, the Egyptian history may be reduced to three ages. The first, reaches from that king to the shepherd princes; this age confined itself to agriculture and a pastoral life, studying the occult sciences. The second age, was from the shepherd kings to Sesostris. These kings, who came from Arabia, *B. C.* 2084, with an army of two hundred thousand men, introduced the art of war and architecture, forbidding the sublime arts to be followed. Some time after the invasion of these uncivilised Arabians, many Egyptians, who could not support the yoke of foreigners, left their country, and settled themselves in colonies in various parts of the world, hence those great men in other nations, as Cecrops of the Athenians, Cadmus of the Bohemians, &c.; and it is from this that all nations may be said to owe their laws, arts, and sciences, to Egypt. The third age, which was from Sesostris to Amasis, was that of luxury and conquest. From Menes to Onis I. there occurs a great interval of time, during which history is silent, marking only two events, the

flood, while Persia was pastured by the shepherd kings, and the reign of Osymandias.

THESE shepherd kings were descendants of Ishmael, the son of Abraham and Hagar. Their tribes never settled in cities, but migrating with their flocks and herds, found their country before them; and these, pouring from the east in great numbers, made themselves masters of Lower Egypt. Upper Egypt remained unconquered, and was governed by kings of its own. After these royal shepherds had kept possession of the country for the space of two hundred and seventy-nine years, they were compelled to retire from Egypt, by Anosis, a powerful monarch, who had at that period ascended the throne of Upper Egypt, *B. C.* 1826.

THE precise era of Osymandias' reign is unknown, Diodorus Siculus celebrates the splendour of it, and of his many warlike achievements, which likewise appear from the inscriptions described as being found upon his statue. "I am Osymandias, king of kings; he that would comprehend my grandeur, let him surpass me in my works." He likewise built the first library in the world, and placed this inscription on the front, "The remedies of the mind."

ORUS I. was succeeded by Themosis, or Amos. In his reign, Joseph was sold to the Ishmaelites and Midianites, who re-sold him to Potiphar, an Egyptian. Thirty years after, Joseph, having arrived to the greatest power, invited his family to settle in Egypt, which invitation they accepted *B. C.* 1706.

THEMOSIS was succeeded by a succession of kings, or Pharaohs, to the number of six, whose reigns furnished no event of any importance. The seventh from Themosis, was Amenophis II. who was succeeded by Orus II. the Busiris of the Grecians. He was a cruel and sanguinary tyrant, and the Pharaoh who ordered the male children of Israel to be slain; it was his daughter, Osencheres, that saved and brought up Moses. Orus II. was succeeded by Bochoris, a great legislator; this was the Pharaoh who persecuted the Israelites, and pursued them to the Red Sea, in which he was drowned with all his host, after a reign of seventeen years. The next king that reigned, was Danaus, who, to avoid his daughters' marriage with the sons of his brother, Egyptus, left Egypt, and settled in Greece. The ship in which he came over, was called Aremaus, by which name he is frequently mentioned; it is said he first introduced the use of pumps into Greece.

THE next king that claims attention, was Sesostris, the Shislah of Scripture, *B. C.* 1650. He made war upon Rehoboam, the son of Solomon, and subjected all the neighbouring princes, whom he is said to have compelled to draw his chariot, when he went to the capital. Herodotus discovered, in Lesser Asia, monuments of his victories, with the proud inscription of "Sesostris, king of kings, and lord of lords." To determine to what point this conquerer carried his arms, is difficult; the author already mentioned, limits his conquests on one side, to the Asiatic regions situated along the Arabian Gulf, and on the other, to the eastern provinces of that continent: with respect to Europe, historians agree, that Thrace was the boundary of his conquests. This prince was the first in Egypt that fitted out a fleet of ships.

SESOSTRIS divided the whole of his kingdom into thirty-six nomes, or provinces, assigning a governor to each of them; and, upon the termination of his wars, devoted his whole life to the benefit of his people. In order to prevent the incursions of the Syrians and Arabians, he fortified the east of Egypt with a wall, which extended from Pelusium through the desert to Heliopolis, one thousand five hundred furlongs, or one hundred and eighty-seven one-half miles long. He likewise raised an incredible number of vast

and lofty mounts of earth, to which he removed such towns as had before stood in too low a situation, to secure the men and cattle from the dangers of the Nile during its inundation. All the way from Memphis to the sea, he dug canals, which he branched from the Nile. These not only afforded an easier communication from one place to another, but they greatly advanced the trade and prosperity of the kingdom, and rendered the country impassable to an enemy, or, at least, very incommodious and difficult.

CENECHRES, or Arenasis, was the next king that reigned. This prince was dethroned by Sabacor, or So, king of Ethiopia, who seized the crown, and began his reign *A. M.* 3229, being the fifty-third Pharaoh. He is particularly remarked for his great attention to the ancient customs of the Egyptians, and the respect he paid to the priests, listening with the greatest attention to their admonitions, which it was customary for the sovereigns to hear every morning. These discourses had such a happy effect on his mind, that being excited by them to a love of justice, he restored the crown which he had usurped, to its natural heir, Anysis, son of the late king, and returned to his own country.

ANYSIS was succeeded by Scythan, who was not only king, but priest of Vulcan. It was in

his reign that Sennacherib, king of Assyria, endeavoured to invade Egypt, but was repulsed. Scythian was succeeded by Tharaca, who reigned only eighteen years. After his death, the inhabitants divided their country into twelve districts, and chose a king to reign over each; these twelve kings, by intermarriages, contracted the strongest alliances, and determined never to invade each other's kingdom. This united friendship, however, only lasted fifteen years. Psammeticus, who had his possessions near the sea-coast, having grown rich by commerce, and contracted some alliances with foreign powers, became at length so formidable, that, with the help of the Corians and Ionians, he conquered the other eleven kings, and brought the whole kingdom under his own government.

HITHERTO, the Egyptian history has been intricate and unconnected, but from the intercourse Psammeticus established with the Grecians and other nations, we become acquainted with the truth. This prince's reign is remarkable for a long and tedious siege he laid to Azotus, in Syria, which held out against the whole power of Egypt, for the space of twenty-nine years. His conduct towards the Scythians, who, about this time, possessed themselves of Asia, and were marching with a design to invade Egypt, is highly commended; for instead of opposing them, he met

them in Syria, where, by presents and intreaties, he prevailed on them to desist, and return.

PSAMMETICUS, after a reign of fifty-four years, was succeeded by his son Nechus, *A. C.* 600, a prince of a magnificent and warlike genius, great both at land and sea. In the beginning of his reign, he attempted to cut a canal from the Nile to the Red Sea, which Darius, the Persian, afterwards completed, broad enough to let two ships sail a-breast.

NECHUS sent some of the most expert Phœnician mariners he could procure, upon a voyage of discovery to the African coasts. These sailing out of the Red Sea, through the straits of Babelmandel, steered down the eastern shores of Africa, and, doubling the Cape of Good Hope, coasted up northward till they came to the Straits of Gibraltar, by which they entered the Mediterranean, and so returned into Egypt. This voyage they performed in three years.

NECHO was not only great at sea, but also formidable by land. To extend his fame, he made war upon the Medes and Babylonians, who had just then dissolved the Assyrian monarchy, and were become terrible to the bordering nations. In his march thither, Josiah, king of Judah, refused him a passage through Judea, and drew

up an army to prevent his design, which was to besiege Carchemish. Finding, therefore, that Josiah opposed him, he sent messengers to him to remonstrate, that his arms were not taken up with a design to do Josiah the least prejudice; that the war he was going to engage in, was undertaken by the express command of God. But Josiah paying no attention to his remonstrances, resolved to give him battle; both armies being drawn up in the valley of Megiddo, or Magdolus, Josiah was mortally wounded. Perceiving the approach of death, he commanded his army to retreat, and Necho prosecuted his march. Arriving on the banks of the Euphrates, he took the great city of Carchemish, where he lodged a sufficient garrison; and, after three months, returned towards Egypt. As he drew near to Jerusalem, hearing that Jehoahaz had raised himself to the throne, he sent him an order to meet him at Riblah, in Syria, where he bound him in chains, and sent him prisoner to Egypt. He afterwards went to Jerusalem, and made Eliakim, whose name he changed into Jehoiakim, king over Judah, imposing on him, at the same time, a tribute of one hundred talents of silver, and a talent of gold. Thus he became master of Judea and Syria. But he did not long enjoy his new acquisitions, for in a few years, Nebuchadnezzar came from Babylon, with a design to drive the Egyptians from Carchemish,

and recover the Syrian and Phœnician provinces. Nechus raised a powerful army to oppose this formidable enemy, but was routed with terrible slaughter, and lost Carchemish, with all Syria and Judea, as far as Pelusium. He afterwards entered into a confederacy with Jehoiakim, and pretended an inclination to renew the war against the Babylonians; but he died eight years after he had been defeated, and left his son Psammis, to succeed in his kingdom. This prince only reigned about six years, and died in an expedition against the Ethiopians, leaving his son Apries, to succeed him on the throne.

I conclude, &c.

LETTER XXV.

APRIES, who succeeded Psammis, is the Pharaoh Hophra of Scripture. The first part of his reign was great and prosperous, the last miserable and insolent.

IN the year of his accession, he received ambassadors from Zedekiah, king of Judah, with whom he entered into a league against the king of Babylon. About two years after this transaction, he marched out of Egypt, with a design to relieve Jerusalem, then closely besieged by Nebuchadnezzar; who, no sooner heard of his motions, than he raised the siege, and resolved to give him battle; but the Egyptians, afraid of hazarding an action, retreated as fast as the Babylonians advanced, until they reached their own country, leaving the Jews to the merciless rage of their enemy. For this breach of faith, heavy dooms were denounced by Ezekiel, the prophet, namely, that they should be confounded

and desolate forty years, and that afterwards they should degenerate to such a degree, as not to have it in their power to set up a king of their own. This prediction was literally accomplished.

COWARDLY as the conduct of Apries was to the Babylonians, all historians give him the character of a martial prince, and speak of successful wars which he waged, both by sea and land, against the Tyrians, Sidonians, and Cyprians. The city of Sidon he took by storm; and having vanquished both the Phœnicians and Cyprians in a sea-engagement, he returned, with immense spoil, into Egypt.

A GREAT insurrection happening in Egypt, Apries sent Amasis, one of his officers, to quell it; but this treacherous man, inflaming the minds of the discontented subjects more, got them to declare him king; upon which he not only dethroned his master, but added murder to his crime.

NEBUCHADNEZZAR, taking advantage of the commotions into which this revolt had thrown Egypt, invaded it, and soon made himself master of the whole country, committing such devastation, that forty years were required to repair it. On his leaving the country, loaded with

treasures, he came to an agreement with Amasis, appointing him vice-gerent.

AMASIS took upon himself the title of king, was a good legislater, and through policy, devoted so much time to the welfare of his country, that the Egyptians were very happy under his government. That good order might subsist in the midst of so vast a multitude (for Egypt then consisted of twenty thousand populous cities), he enacted a law, whereby every Egyptian was bound to inform the governor of the province, once a-year, by what means he earned his living, and failing to do so, to suffer death. This was also the punishment then ordained for those, who were not able to give a satisfactory account of themselves.

HE was a great friend to the Greeks, and received a visit from Solon. Besides the favours he conferred on particular persons and cities of that nation, he gave full liberty to the Greeks in general, to come into Egypt, and to settle in any of their cities, or to trade with any of the places on the sea-coast. He also granted them places, where they might erect altars and temples to their own deities.

THE latter days of this prince were darkened by a dreadful storm, which threatened the total

destruction of all Egypt. Cambyses, king of Persia, incensed that Amasis had sent him in marriage, the daughter of the late king, instead of his own, whom he expressly demanded, vowed in rage, the utter ruin of all Egypt; and, accordingly, made great preparations for this intended undertaking, in which he was greatly assisted by Phares, of Halicarnassus, commander of the Grecian auxiliaries in the pay of Amasis, who, taking some private disgust, left Egypt, and embarked for Persia. Before Cambyses arrived in Egypt, Amasis paid the debt of nature, after a reign of forty-four years. He was succeeded by his son Psammenitus, *A. C. 525*, whose reign was short and calamitous. He was scarce seated on the throne, when Cambyses appeared, at the head of a powerful army, on the borders of Egypt. Psammenitus assembled a body of forces, to prevent his penetrating into the kingdom. But, in the mean time, Cambyses laying siege to Pelusium, made himself master of that important place by stratagem.

CAMBYSES had scarce taken possession of Pelusium, the key of Egypt on that side, when Psammenitus advanced with a numerous army, to stop his farther progress. A bloody battle ensued, which terminated in favour of the Persians; the king was taken prisoner, but was afterwards liberated; and, had he not betrayed a

desire of revenge, he might have been entrusted with the administration of Egypt; but being of a vindictive temper, he was seized, and condemned to drink bull's blood. Thus ended his life, after a dismal reign of six months, and with him died the ancient splendour and liberty of Egypt.

THE Egyptians continued in subjection to the Persians, and severely felt the heavy pressure of it. Seeing their god Apis slain, and their priests ignominiously scourged, it made such dreadful impressions on the minds of the whole nation, that they afterwards bore an irreconcilable aversion to the Persians.

At length they broke out into an open revolt, in the time of Darius Hystaspes, and continued in a state of rebellion against the Persians in the first year of the reign of Xerxes; but in the second year, they were reduced to harder subjection than before. Achaemenes, brother to Xerxes, was appointed their governor.

THE more severity they suffered, the more they were exasperated. In the fifth year of Artaxerxes Longimanus, they revolted again, chose Inarus, king of Lybia, to fill the throne, and called in the Athenians to their assistance, who cheerfully embraced this opportunity of expelling the Persians out of Egypt.

THE Athenians, falling on the Persian fleet at sea, took and destroyed fifty of their ships; then sailing up the Nile, landed under the command of Chantimis, and joined the Egyptians and Lybians, under Inarus. Thus united, they attacked the Persians, whom they put to flight, but being closely pursued by the Egyptians, they took refuge in a very considerable, and by far the best fortified part of that city, called the White Wall. The Egyptians possessed the rest of it, and blocked up the Persians three years.

IN the third year of this siege, and ninth of the reign of Artaxerxes, Inarus and his auxiliaries were obliged to raise the seige of the White Wall, and the Egyptians were defeated by Megabyzus, who carried Inarus prisoner to Susa, where he was crucified.

AMYRTOEUS, in the mean time, made himself master of the fens of Egypt, where he raised an army; and in the tenth year of Darius Nothus, the Egyptians revolted once more from the Persians. Amyrtoeus taking advantage of their discontent, sallied out of his retreat, and being joined by all the Egyptians, drove the Persians out of the kingdom, and became king of the whole country of Egypt. Possessed, in this manner, of the whole kingdom of Egypt, he resolved

to attack them in Phoenicia also, having the Arabians in confederacy with him in this undertaking. But in an engagement with Darius in person, he was overthrown and slain. His son, Pausis, succeeded him in the kingdom, with the consent of the Persians, to whom the Egyptians again became tributary. This subjection continued thirty years, during the short reigns of Pausiris, Psammeticus, and Acoris, during which time they had taken every occasion that offered, to declare their aversion to the Persian government. But Artaxerxes Mnemon made great preparations to chastise them, under the reign of Acoris, who likewise engaged a great number of Greeks and other mercenaries, under the command of Chabrias, the Athenian; but before the arrival of the Persians, this prince died, and was succeeded by Psammuthris, who only reigned a year.

AFTER him Nephrotes reigned four months. Then the kingdom devolved to Nectanebis, *A. C.* 375, who was the last potentate of the natural Egyptian race, and seventy-first Pharaoh. In the eighteenth year of his reign, Ochus, the tenth king of Persia, recovered the dominions of Egypt, and afterwards, this kingdom, without dispute, fell to the lot of Alexander, when he conquered Persia, under

Darius, from him it devolved upon Ptolemy, his general, and he making himself king, all the sovereigns that afterwards reigned in this country, were called Ptolemies.

I am, &c.

A a

LETTER XXVI.

PTOLEMY Soter, the first of the Macedonian race who reigned in Egypt, after Alexander the Great, was a native of Eordœ, a small place in the province of Mygdonia, in Macedon. At the death of his prince, he received the government of Egypt, with Lybia, and part of Arabia; and so completely gained the esteem of his people, that though he did not assume the name of king till nineteen years after, he was so firmly established in power, that the attempt of Perdiccas (who had seized Macedon), to drive him away, proved abortive.

AFTER a reign of forty years, Soter was succeeded by his son, Ptolemy Philadelphus, in the first year of whose reign was finished the famous watch-tower, in the island of Pharos, opposite to Alexandria, which had been begun by Ptolemy Soter, some years before. It is commonly called the tower of Pharos, and was reckoned by the

ancients, among the wonders of the world. It was a large square structure of white marble, on the top of which fires were kept constantly burning, for the direction of ships. This wonderful work was demolished several ages ago; and in its place now stands a castle, as our modern travelers relate, called Farillon, where a garrison is kept, to defend the harbour.

PHAROS was originally an island about seven furlongs distant from the continent, to which it was afterwards joined by a causeway, like that of Tyre, and was commonly called heptastadium, or the seven-furlong-causeway, it being seven furlongs in length.

ABOUT 283 years before Christ, Philadelphus received from the king of Pontus, the celebrated image of Serapis, which was set up in one of the suburbs of the city of Alexandria, called Rhacotis, where a temple was afterwards erected to his honour, suitable to the greatness of that stately metropolis, and called, from the god worshiped there, Serapeum. Within the verge of this temple was a library, which in after ages became very famous, for the number and value of the books contained in it. Ptolemy Soter founded at Alexandria an academy, or a society of learned men, who devoted themselves to the study of philosophy, and other sciences. For the use of

these, he made a collection of choice books, which by degrees increased, under his successors, to a prodigious size, and was reckoned the largest library in the world. His son Philadelphus, left in it, at his death, one hundred thousand volumes, and the succeeding princes increased it still more, till at length the books lodged in it, amounted to the number of seven hundred thousand volumes.

THIS prince caused the Bible to be translated into Greek, by seventy-two interpreters. This translation is known by the name of the Septuagint, and is often quoted by commentators.

PTOLEMY formed an alliance with several powers, especially the Romans, who received his embassy with delight and honour. It was the first that Egypt had ever sent to this country, and the senate was overjoyed to see foreigners come so far, to court the friendship of their republic, whose dominions were yet confined within a narrow space.

THIS prince died in the sixty-third year of his age, and fortieth of his reign, justly regretted, and truly beloved by his people. Though Philadelphus had a peculiar taste for the sciences, yet he did not suffer them to engross his whole attention, but applied himself with indefatigable industry to business, studying all possible methods

of rendering his subjects happy, and raising his dominions to a flourishing condition. He was well apprised, that the real power of a prince consisted in the number and wealth of his subjects; and the greatest expenses were not capable of discouraging him from pursuing such measures as were most likely to draw inhabitants into his dominions. With this view, he built an incredible number of cities, and repaired others, granting many valuable privileges to all without distinction, who came to settle in them. Among the latter were the two famous cities of Palestine; Ace, which he rebuilt on the west side of that country, and Rabbah, of the children of Ammon, so often mentioned in Scripture, on the east side of the same province. Ace, he called from one of his names, Ptolemais, and Rabbah, from the other, Philadelphia. Beside cities, he left so many public buildings and monuments of his taste and grandeur, that all works of an extraordinary beauty, were proverbially called Philadelphian.

THIS amiable king was succeeded by ten kings, or Ptolemies, during whose time Egypt continued flourishing, and increasing in magnificence and consequence. These reigns experienced, however, many plots and insurrections, which arose between the different states over which the princes had dominion. These were so numerous, as at one

time to amount to thirty-three thousand three hundred and thirty-three well peopled cities; but they were as frequently stopped, by the numerous armies always in service.

THE last of these ten kings was Ptolemy Auletes, so called from his skill in playing the flute. Not being the legitimate successor to the throne, he had to purchase the interest of Rome for his establishment on it. This he obtained, by applying to Julius Cesar, who was at that time consul. Cesar being deeply in debt, willingly embraced this opportunity of raising money; and obliged the king of Egypt to purchase the desired alliance at the price of one million one hundred sixty-two thousand five hundred pounds sterling, paid partly to himself and partly to Pompey, whose interest was necessary for obtaining the consent of the people.

THOUGH Auletes' yearly revenues were twice that sum, yet he could not raise it immediately, without over-taxing his subjects, which occasioned a general discontent throughout the kingdom. While the people were thus dissatisfied with the conduct of the king, and even ready to rise up in arms against him; a most unjust decree was carried at Rome, by the tribune Clodius, for deposing Ptolemy, king of Cyprus, seizing his kingdom for the republic, and confiscating all his

effects. When the Alexandrians heard of the intentions of the republic, they pressed Auletes to demand that island as an ancient appendant of Egypt, and in case of a refusal, to declare war against the imperious and encroaching republic. This he refused to do; and the people, already provoked with the exorbitant taxes with which he loaded them, ran to arms and surrounded his palace; but the king escaped their fury, and privately withdrawing from Alexandria, crossed Egypt, and embarked for Rhodes, with a design to implore the assistance of his old protectors at Rome. At Rhodes he visited Cato, to consult with him on his affairs, who, too late, convinced him of his impropriety in leaving Egypt, the richest kingdom in the world, in order to expose himself to the many insults and indignities which he would meet with at Rome, nothing being there in request but wealth, pomp, and grandeur. Cato advised his return to Egypt, and even offered to accompany him, but the friends he had with him, dissuaded him from following Cato's good counsel, and he pursued his journey to Rome. On his arrival at that city, to his great consternation, he found Cesar, on whom he chiefly depended, making war in Gaul. However, Pompey, his other patron, who was then in the city, received him kindly, lodged him in his house, and, by his powerful interest, procured a decree in the senate, whereby it was enacted,

that the Egyptians should be compelled by force of arms, to receive their king. All the great men of Rome were eager of being charged with the mission of re-conducting a king, who was undoing himself and ruining his kingdom, to reward those who protected him.

POMPEY, Lentulus, and the other great men who were desired to command the army at this time, found, on consulting the oracle, that the Romans were prohibited to re-conduct a banished king of Egypt with an army. After various conferences and opinions, they advised Auletes to apply to Gabinius, governor of Syria.

PTOLEMY, seeing the senate come to no determination with respect to his restoration, determined on this advice, and Gabinius, having received the sum of five thousand talents, immediately began his march towards Egypt.

As he drew near the borders of that country, he detached Mark Antony with a body of horse, to seize the passes, and open the way for the rest of the army. This young Roman acted with the utmost vigour, for he not only possessed himself of the passes of a sandy desert, and found a way through the marshes of Solonis, which the Egyptians call the exhalations of Irphan, but took the city of Pelusium. For this success he was in-

debted to Hyrcanus, prince of Judea, and Antipater, the father of Herod, who not only assisted him with provisions, but prevailed upon their countrymen, who lived in Pelusium, to favour the Romans, and introduce them into the city. During these successes, Gabinius marched into the heart of Egypt, where a long and bloody battle ensued with the Egyptians, headed by Archelaus, husband to Berenice, whom the inhabitants had placed on their throne; but the Egyptian troops were entirely routed, and their prince slain. The remainder intimidated, agreed to receive Auletes, and re-instate him on the throne. For the prevention of new insurrections, Gabinius, before he returned into his province, left some of his Roman forces in Alexandria, to keep that city in awe.

ABOUT four years after his restoration, Ptolemy Auletes died, after having reigned fourteen years. He was succeeded by Ptolemy Dionysius, who reigned jointly with his sister and wife Cleopatra, three years. About this time Pompey, who came to implore assistance from them, was basely slain on the shores of Egypt, by the command of Achilles, governor to the king, who thought by this means to ingratiate himself into Cesar's favour. But this warrior rejected with contempt his treachery, and enforced his resentment by the authority of his arms.

PTOLEMY headed an army against him, which was three successive times defeated. In the last attack, he was taken prisoner, and attempting the recovery of his liberty, was afterwards drowned in the Nile, *A. C.* 46. This made Cleopatra sole mistress of Egypt; but as the Egyptians disliked female government, Cesar made her marry her younger brother, who was very young, so that she still retained the sole authority, and governed Egypt with pomp and splendour, fourteen years. By her beauty and wit she detained Mark Antony, and entirely alienated his affection from his own wife, family, and even country. This general fought for Cleopatra against Augustus Cesar, and being defeated, this celebrated woman, to avoid becoming the property of Augustus, and gracing his triumph, poisoned herself by the bite of an asp, which she applied to her breast.

EGYPT, by this means, fell under the power of the Romans, and continued so till the decline of that empire, when it was conquered by the Arabs, under the command of Caliph Omar, in whose descendants it remained till 982, when this vast empire of the Caliphs being dismembered, Egypt became an independent state, under a race of princes called the Fatmite Caliphs. These possessed it till 1171, when A-thad-el-den, the last of them, was dethroned by Saladin, general of the Turk-

mans, whose assistance he had implored against the crusades.

SALADIN established a new dynasty, and instituted the military corps of Mamelukes, who, about 1242, advanced one of their own officers to the throne, and ever after chose their prince out of their own body.

EGYPT for some time made a figure under those illustrious usurpers, and made a noble stand against the prevailing power of the Turks, under the command of Selim, who, about 1513, after giving the Mamelukes several bloody defeats, reduced Egypt to its present state of subjection.

THE frequent revolutions and the wretched governments which Egypt has undergone, have rendered the country quite a desert compared with what it anciently was. It is now inhabited by four kinds of people: 1st, The Arabs; who are the most numerous, and are employed as husbandmen and artisans. 2d, The Copts, or Coptes, supposed to be descended from the old race of Egyptians. They are professors of Christianity, and are employed as writers, secretaries, intendants, and collectors of the taxes. 3d, The Turks; who reside chiefly at Cairo, exercising the arts, and occupying the religious and military depart-

ments. The 4th set of people, are the Mamelukes, who possess the whole power.

EGYPT at this time presents to the inquiring mind little worthy of notice, if we except its natural curiosities, and the wonderful monuments it contains. But such is the savage ignorance and cruelty of its present rulers, that Europeans are not permitted to examine them minutely. This prohibition gives rise to the various descriptions we receive of this country.

I HAVE now finished what I think necessary for your present study of the Egyptian history. As your mind becomes expanded, reading and reflection will inform you of many things and circumstances which are here omitted. Yet, I cannot dismiss this subject, without recalling to your memory, the succeeding fall of the kingdoms of Nineveh, Babylon, Persia, and Egypt,—which shows in so striking a manner, the instability of all human power and grandeur, nor can we contemplate without wonder, the fluctuating state of all earthly affairs, and observe, how nations rise and fall, flourish and decline, and all by the constant operations of an inexplicable and closely-connected chain of causes and effects, by which the Almighty Power in his great goodness rules the world, connecting the whole succession of

events in one vast eternal plan, much beyond our comprehension, though unquestionably consistent with the most perfect harmony.

I remain,

Yours sincerely, &c.

LETTER XXVII.

OUR subject for study is now to be Sacred History, very different from all others. The last histories we have studied, contained only human facts and temporal events, often very contradictory and uncertain, but this is the history of God's infinite wisdom, power, and providence, and the book which contains all these wonders; the most ancient one in the world, and the only one before the Messiah, in which God has shown us what he is, what we are, and for what designed.

You must remember the fall of man, the destruction of the world by a deluge, the increased wickedness of the people, which, in the end, occasioned the calling of Abraham, *A. M.* 2083, *B. C.* 1921. The promises that God then made to Abraham, were renewed to Isaac his son, and Jacob, his grandson, who no less distinguished themselves in goodness. Isaac blessed

Jacob, to the prejudice of his elder brother Esau, who is mentioned in scripture by the name of Edom, and was father of the Idomeans, of no small note. To Jacob were born the twelve patriarchs, fathers of the twelve tribes of Israel, whose names they took: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Benjamin, and Joseph.

THE different accidents by which Joseph became minister to the king of Egypt, speaks the immediate interposition of Divine Providence; which was the preparing of the accomplishment of the promises made to Abraham, and which proved the cause of Jacob's family settling in that part of Egypt, of which Tanais was the capital. Jacob, a little time before his death, made that prophetic declaration of the future state of their prosperity, in which he discovered to Judah, the time of the Messiah, and that he was to proceed from him. The family of this patriarch became in time a great people, and the Egyptians, from befriending them, grew jealous, and oppressed them heavily. At length, God sent Moses to deliver them, who, in his infancy, had been brought up by Pharaoh's daughter; but as he grew up, opposing the persecution of his brethren, he was banished from the court, and fled to Arabia, where he fed the flocks of Jethro, his father-in-law, forty years.

It was here that he saw the vision of the burning bush, and heard the voice of God calling to him to deliver the Jews from the Egyptian slavery. He obeyed the divine admonition, and wrought all those wonders in the court of Pharaoh, which are mentioned in Scripture, and in 856 years after the deluge, and 480 from the vocation of Abraham, Moses led the children of Israel out of Egypt, and received the law from God himself on Mount Sinai. In his progress through the wilderness, he instituted the tabernacle service, and established a civil government among the tribes. Upon his death, Joshua succeeded, who began and nearly completed the conquest of Canaan, and divided Palestine among the twelve tribes.

AFTER him followed a succession of judges; but, unhappily, the Israelites, after the death of the elders who knew Joshua, forgot the God of their fathers, and were seduced into the idolatry of the bordering nations; and the Jews from that time were enslaved, or victorious, according as they honoured or forsook their God, experiencing many misfortunes and vicissitudes under the government of their judges, who were eleven in number: Othniel, Ehud, Shamgar, Deborah, and Barak, Gideon, Tola, Jair, Jephtha, Samson, Eli, and Samuel, who was the last judge over Israel; whose inhabitants commanded him, seeing other

nations had kings of their own, to raise them one; and, by the advice of God, he appointed Saul, a Benjamite. From this time Israel became a regular kingdom.

THIS country was first called the land of Canaan, from a grandson of Noah, by whom it was peopled. It has since been distinguished by other names: the land of Promise; the Holy Land; Judea, from the tribe of Judah, which possessed its finest and most fertile divisions; and Palestine, from the Philistines, by whom a great part of it was inhabited. It was bounded on the west by the Mediterranean, and on the east by the river Jordan, the lake Asphaltites, and the sea of Tiberias. Towards the north it was separated from Phœnicia, by the mountain Anti-libanus, and on the south, from Edom, or Idumœa, by another ridge of high hills. Perœa, on the east side of the river Jordan, the boundaries of which were the kingdom of Og and Sihon, formed also a part of the Jewish territories, which extended in all about two hundred miles in length, and eighty in breadth.

THE fecundity and abundance of Palestine, has been celebrated in the Sacred Writings. The atmosphere, which was temperate, the regularity of the seasons, with the periodical rains that fell, the natural fertility of the soil, which required no

manuring, and could be cultivated by a small plough and a single yoke of oxen, seconded by the industry of the inhabitants, contributed to augment the riches of nature, and multiply the comforts of man.

JUDEA abounded in grain of the most excellent quality, and the richness and variety of their fruits were no less remarkable. Judea was renowned for the palm-tree and its dates. The vines produced grapes of delicious flavour, twice and sometimes thrice in the year. The wines of Gaza, Ascalon, and Sarepta, were proverbially famous, and their balm of Gilead, the produce of the balsam shrub, was esteemed a precious drug among the Egyptians, Greeks, Romans, and over all the east. The woods abounded with honey, which was deposited in the hollow of trees and in the clefts of rocks. The sugar-cane was cultivated with success, and the cotton, flax, and hemp, used by the inhabitants, were chiefly of their own growth and manufacture. From the vicinity to Lebanon, cedars and cypresses were common in most parts of the country. Cattle abounded in the hilly parts of the country. The lake of Tiberias and the Mediterranean sea, abounded in fish. And the population of this favoured people corresponded to the fertility of the soil which they inhabited.

THE chief lakes in Palestine, were that of Asphaltites, or the Dead Sea, and that of Tiberias. The former is called, in the Jewish writings, the Sea of Sodom, the Sea of the Desert, and the Salt Sea. The name of the Asphaltic Lake was given to it on account of the great quantity of asphaltos, or bitumen, found on its borders. It was called the Dead Sea, because it was believed that no creature could live in it on account of its excessive saltiness. This lake was probably formed by the submersion of the vale of Ziddim, where stood the five, or, according to Strabo, the thirteen cities, which, for their wickedness, perished in an extraordinary conflagration. The hollow through which the Jordan flows, is a region of volcanoes. The bitumen and sulphureous sources of the lake Asphaltites, the lava and pumice-stones thrown upon its banks, and the hot-baths of Tiberia, demonstrate that this valley has been the seat of a subterraneous fire, which is not yet extinguished. Clouds of smoke are often observed to issue from the lake, and new crevices to be formed upon its banks. The phenomena of this place confirm the accounts by Josephus and Strabo, that the whole valley has been formed by the violent sinking of a country which formerly poured the Jordan into the Mediterranean. This lake contains neither animal nor vegetable life. No verdure is seen on its banks, nor is any fish

to be found in its water, owing to its extreme saltness, which is much stronger than the sea.

SOME authors have affirmed, that its exhalations are so pestiferous, as to destroy birds flying over it; but this has been confuted, it being common to see swallows skimming its surface, and dipping for the water necessary to build their nests. The saltness of the water is thought to be occasioned by mines of fossile salt, found in the side of some mountains on the south-west shore.

ALTHOUGH this wonderful lake receives the waters of the Jordan, the Jabbok, the Kishon, and of many springs which flow into it from the adjacent mountains, yet it never overflows, though there is no visible way discovered by which it discharges that great influx.

THE lake, or sea of Tiberias, was so called from a city of that name on its south-west shore. It was also named the lake of Gennesareth, and the sea of Gallilee, being almost surrounded by that province. The river Jordan runs through it. Unlike the sea of Sodom, it is extolled for the sweetness, coolness, and excelency of its waters; and for the abundance of its fish.

JORDAN is the only river in Palestine. It derives its source from an inconsiderable lake called

Phiala, and after running several furlongs underground, emerges from the earth at Paneas. Rising from its second source, it runs to the south-west, and sends its waters to the lake of Samochon and Tiberias; after a course of near a hundred miles, it falls into the Dead Sea. In winter it overflows its channel, and, swelled by the periodical rains and melting snows, forms a sheet of water a quarter of a league broad. The time of its overflowing is generally in March, when the snows dissolve on the mountains of the Shaik. Its banks are covered with a thick forest of reeds, willow, and various shrubs, which serve as an asylum for wild boars, ounces, jackals, hares, and different kinds of birds.

THE most remarkable mountains in Palestine, are those of Lebanon, so often celebrated in the sacred poetry of the Hebrews. This chain is described by the ancient and modern historians under the names of Libanus and Anti-libanus, serving as a boundary to Syria and Judea. Their highest elevation is to the south-east of Tripolis, and their summits capped with clouds and covered with snow, are discerned at a great distance. Hermon as well as Lebanon, is remarkable for its height, and is covered with snow during the winter. It is celebrated by the Psalmist, for its refreshing dews, which descended on the adjacent hills of Zion. Tabor, another

mountain, is remarkable for its fertility and perpetual verdure; but what has chiefly contributed to its fame, is the tradition of its having been the scene of our Saviour's transfiguration. On this hill are still seen the remains of a fortification built by Josephus the historian. On the east part are the ruins of a strong castle, within the cintures of which are three altars, in memory of the three tabernacles which St. Peter in his ecstasy proposed to build.

THE next mountain worthy of notice, is Carmel, which stands on the skirts of the sea, and seems to have received its name from its fertility, for Carmel in Hebrew, signifies *the vine of God*. It extended eastward as far as the plain of Jezreel, and on the south reaches to Cesarea. This mountain is much celebrated for having been the residence of Elijah, who, before his translation into heaven, is supposed to have lived in a cave on its side, which is still shown to the traveler. It is thought to have given the title to an order of monks in the Roman church, who were called Carmelites, some of whom resided in an ancient monastery on the mountain.

ABOUT a mile from Jerusalem stood Mount Olivet, or the Mount of Olives, commanding the prospect of the whole city, from which it is parted by the brook Kedron, and the valley of

Jehoshaphat. It is part of a long ridge of hills extending from north to south, with three summits. From the central elevation, our Saviour ascended up to heaven. On that spot a small chapel is built, now used for a mosque. Calvary, or Golgotha, is another mountain near Jerusalem, held in too much veneration to be omitted, being the place of our Saviour's crucifixion. It stood anciently without the walls of the city, but Constantine the Great inclosed the mountain within the walls, and erected a magnificent church over the place where the cross was fixed, and it long continued a place of as much veneration among the Christians, as the temple was among the Jews.

THE capital of this country was Jerusalem, which was built on four hills, called Sion, Acra, Moriah, and Bezetha, or Kainopolis, that is, the New Town. On Moriah stood that magnificent building the temple, which was also a kind of fortress. The city was surrounded with a triple wall, but it was indifferently supplied with water. The present city of Jerusalem is built on the ruins of Kainopolis, and small in comparison of what it anciently was; but the whole country of Syria is totally degenerated, and their ancient character, as well as appearance of their country gone. The arts are so little cultivated, and the sciences in a manner so totally unknown, that books have become extremely scarce; and the instruction of

youth is almost entirely neglected. Tigria has undergone various revolutions, and experienced such a succession of different conquerors, that the inhabitants have been confounded with them. They may at present be divided into three classes: the posterity of the Greeks, the Arabs, and Turks, and their government is at once republican, aristocratical, and even despotic.

Yours, &c.

LETTER XXVIII.

SAUL was anointed king over all Israel, *B. C.* 1095; he was the son of Kish, and of the tribe of Benjamin. Being deputed to the government of the Hebrews, by Samuel, in consequence of their requesting a king, he began his reign, which he continued with many cruelties. But amidst these cruelties, he distinguished himself by his successful wars with the Moabites, Ammonites, Edomites, and the Arabians of Zobah. He lost his kingdom by his presumption in preserving, in opposition to God's commands, some of the cattle, after a defeat of the Amalekites, with their king Agag. By the assistance of David, of the tribe of Jesse, he obtained an entire conquest over the Philistines, headed by the giant Goliath. Saul, being tormented with an evil conscience, sent for David to charm him with the melody of his harp; for which service, he was raised to considerable command. But Saul becoming jealous of his virtues, threw a spear at him while he was

playing the harp before him. David married Michael, a daughter of Saul, as a reward for vanquishing the Philistines, but was, on his return to court, in danger of being stuck to the wall by a javelin, aimed at him by Saul. In consequence of this outrage, he retired to his own house, whither Saul pursued him, causing the house to be beset by some of his servants, when his faithful wife contrived his escape.

DAVID experiencing much distress and inconvenience from the pursuits and jealousy of Saul, at last put himself under the protection of Achish, king of Gath; designing to remain with him till Providence should give a better turn to his affairs. He remained at Ziklag, the place allotted him by the king of Gath, one year and four months, during which time he was joined by some of Saul's kindred, and multitudes of valiant men and commanders of the tribes of Benjamin, Judah, and Gad, who ventured to pass the Jordan to come to him, even at the time when it overflowed its banks; also by some of the tribe of Manasseh. Saul being thus abandoned by a great number of his subjects, who had revolted to David, and seeing himself on the point of being attacked by the Philistines, who, in all probability, would be joined by his rival, began to feel the horrors of despair. He had, in a fit of passion, killed all the priests except Abiathar, who fled

to David, so that he could not consult the Lord; Samuel was dead; and there was not a prophet to advise him. In this emergency, he would have gladly consulted with witches and wizzards, but he had long ago banished them all from his dominions. At length, after much inquiry, he learned that there was a woman at Endor, who had a familiar spirit. To her he went disguised in the night, and having promised secrecy, prevailed upon her to raise up Samuel, who replied to all his questions; but told him that his disobedience had alienated God from him, and that the kingdom was given to David. A dreadful battle took place next day, between the Israelites and Philistines, in which the former were entirely defeated. Saul, seeing his army routed, and apprehensive of being taken alive, fell upon his own sword, and put an end to his unfortunate life, *B. C. 1055.*

DAVID, upon the death of his father-in-law, was commanded, by God, to remove to Hebron, where he was anointed king of Judah, by that tribe, who came in multitudes to him; whilst Abner, Saul's general, proclaimed Ishbosheth, the son of Saul, who was then forty years old, king of Israel, at Mahanaim. During the life of this prince, David was only acknowledged king by the house of Judah; but upon the death of Ishbosheth, all the tribes owned his authority. He

proved a valiant and fortunate prince on the throne, and greatly enlarged his dominions, advancing the Israelites to a degree of wealth and power, far exceeding any thing they had known before.

DAVID is styled in Scripture, a man according to God's own heart. To this pious warrior succeeded his son Solomon, famed for his wisdom, justice, and pacific virtues; whose hands, unpoluted with the blood of man, were declared worthy of raising a temple to the Most High, *A. M.* 3001, *B. C.* 1184.

DAVID, before his death, had caused Solomon to be anointed and recognised as king, as Adonijah, his brother, had used every endeavour to get himself raised to that dignity. Solomon generously forgave his aspiring to the throne, the first time; but repeating the offence, and marrying by force Abishag, whom he had intended for himself, he caused him to be killed.

SOLOMON married the daughter of Pharaoh, and received as a dowry with her, the cities of Gezer, which Pharaoh had taken from the Canaanites, and burned down to the ground; but which being rebuilt by Solomon, became a very considerable place. Solomon repaired soon after to Gibeon, the place where the ark rested;

here, having offered a thousand sacrifices, the Lord appeared to him in a dream, and he received the gift of wisdom from the hand of God, which he particularly exemplified, in deciding a quarrel between two women, respecting their children.

THE wisdom, wealth, and magnificence of this prince, made him beloved and respected by his subjects, who, during his reign, enjoyed the sweets not only of peace and plenty, but also of universal freedom; there being no slaves but some poor Canaanites, and a few captives of other nations. His friends and allies were constantly sending the richest presents to him. He was feared by his enemies, received large tributes from several crowned heads, and was resorted unto from all parts of the world, for his wisdom and munificence, which brought a continual influx of strangers to his metropolis, and enriched it to such a degree, that gold and silver seemed to have lost their intrinsic value, by their extraordinary abundance. The revenue which his navy alone brought in, exclusive of his customs, amounted to £2,000,000 of our present money.

OF all the princes that sought his friendship, Hiram, king of Tyre, was the chief. He sent ambassadors to congratulate him on his accession to the crown, and to offer him his service.

Solomon returned the embassy, and acquainted him with his design of building the temple, desiring him to send him a sufficient number of workmen, to join with his artificers for the work; particularly some that were skilled in working in gold, silver, and other metals, precious stones, scarlet, crimson, and other fine dyes. These were readily granted by the Tyrian king; in consideration of which assistance, Solomon agreed to furnish him yearly, with twenty thousand measures of wheat, and twenty thousand barrels of fine oil, for his household, besides the same quantities of barley, wheat, wine, and oil, which he engaged to give his servants who were to be employed in the work. On the other hand, Hiram agreed to send cedars, fir, and other wood upon floats to Joppa, there to be delivered to Solomon's servants, to be thence sent to Jerusalem.

SOLOMON made such despatch in this undertaking, that the whole temple was executed in seven years, and what is still more surprising, every piece of work in it, whether stone or metal, was finished before it was brought to Jerusalem, so that no tools were used but such as were necessary to join them to each other.

As soon as Solomon had finished this noble structure, he set his artificers to work upon two other buildings, one for himself and another for

Pharaoh's daughter. He was employed almost thirteen years in building them; so that he finished three magnificent edifices, with all their costly furniture, utensils, and ornaments, within the space of twenty years. To supply all these vast expenses, Solomon built a navy at Ezion-Geber, upon the coast of the Red Sea, and put it under the care of some expert Tyrian sailors, who, with his own men, went with it to Ophir, which some suppose in the East Indies, and in about three years, brought back an immense weight of gold and silver, besides several kinds of precious stones, spices, ebony, and other rarities. He likewise built some fortresses in Lebanon, probably to secure a free communication between his kingdom and that of Syria. Soon after, he brought under his yoke the remainder of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, and made them all tributary.

SOLOMON, emphatically called the wise, beloved of God, and admired by all the world, for so many excellent virtues, became, in his old age, such a slave to the passion of love, that he ventured to marry an amazing multitude of strange women, without distinction of nation, country, or religion, and without the least regard to God's express commands. He had seven hundred wives, and three hundred concubines. By the persuasion

of some of these, he became an idolater, for which he was threatened with God's chastisement. He died in the fortieth year of his reign, and about the fifty-eighth of his age, and was buried in the tomb of his father David. He was succeeded by his son Rehoboam, *A. M.* 2971.

I am, &c.

LETTER XXIX.

WHILST Solomon spent the last years of his life in pleasure and indolence, the seeds of the threatened defection were sowing, both in Israel and elsewhere, so that when Rehoboam ascended the throne, he had many potent adversaries to contend with, but none more formidable than a young man of the name of Jeroboam, of the tribe of Ephraim, who, seizing the opportunity when the minds of many of the people were dissatisfied with Rehoboam's refusal to comply with some of their demands, by his insinuations, made them disclaim all farther allegiance to the house of David, and ten of the tribes placed themselves under his protection, and declared him their sovereign. Judah and Benjamin, however, adhered to Rehoboam, and conveyed him with all speed to Jerusalem. He immediately raised an army out of the two tribes, to reduce the rest to obedience, but whilst they were pre-

paring for battle, Shemaiah, the prophet, came and acquainted them, that this defection was from God, and persuaded them to desist. Rehoboam obeyed the admonition, and built and fortified a number of places in Judah and Benjamin, secured them with garrisons, and stored them with arms and ammunition. But this weak prince had scarce continued three years in the true service of God, till he fell into the idolatry of the bordering nations. For this enormity, God stirred up a potent adversary against him,—Shishak, king of Egypt, who took many of his fenced cities, and drove the wealthiest subjects of Judah into the metropolis for shelter.

REHOBAM had reigned eighteen years in Israel, when Abijam, or Abijah succeeded to the crown, *B. C.* 958. The first action of his reign, was an immediate attack upon Jeroboam, who had encamped upon the borders of Ephraim. His success was so great in this encounter, that no fewer than five hundred thousand Israelites were slain by Abijah's army, who pursued his victory, and retook several considerable places, particularly Bethel, and weakened Jeroboam so much, that he never could recover his strength, during the short reign of Abijah, which did not exceed three years.

He was succeeded, *B. C.* 955, by Asa, who proved a religious and good prince. The first ten years of his reign were blessed with peace. At the expiration of that time, he saw his kingdom attacked by a prodigious number of Cushites, with Zerah, the Ethiopian, at their head. Asa, who trusted more in God than in his own strength, boldly marched against them to Mersah, where, in a pitched battle, he totally routed the Ethiopian, and returned to Jerusalem, loaded with spoil. Soon after his arrival, he sacrificed to God a considerable portion of the booty. He had the pleasure to hear himself encouraged by the prophet, to see multitudes flock to him from several of the revolted tribes, whom either his zeal or success drew away from the king of Israel.

AFTER a long and prosperous reign, Asa was succeeded by Jehoshaphat, his son, *B. C.* 914. He was thirty-five years old when he began his reign, and is honourably spoken of in Scripture, for his piety and justice.

IN the third year of his reign, he sent some of the principal officers of his court, with a competent number of priests and Levites, with copies of the Pentateuch, to instruct the people throughout his kingdom, in the true religion. At the same time, he fortified all the considerable places

of the land, and put garrisons in them, as well as in those which his father had taken from the kings of Israel. Besides these, he maintained an army of above one million of fighting men. In a word, he was so prosperous and powerful, that none of his enemies dared to molest him. The Philistines and Arabians were tributaries to him, and his allies were still increasing his wealth by their presents.

JEHOSHAPHAT was succeeded by his son Joram, and his grandson Ahaziah, who had for his successor, the princess Athaliah, in whose reign the affairs of Judah altered for the worse. Joram, having married Athaliah, daughter of Ahab, the seventh king of Israel, was seduced into the idolatry of that wicked family, which drew upon himself the vengeance of Heaven. Joram, king of Judah, and Ahaziah, his son, with the greater part of the royal family, were slain about the same time with those of Israel, by Jehu, supposing them allies and friends of the house of Ahab.

ATHALIAH hearing this, resolved completely to extirpate the house of David, by putting to death all that remained of that family, even her own children, and to usurp the crown. But Providence miraculously preserved Joash, the infant son of Ahaziah, who was privately brought up by Jehoiada, the high-priest, and after six

years, procured such interest among the principal men of the court, as to enable him to put an end to the usurpation of Athaliah, and securely establish himself on the throne. Joash, as long as Jehoiada lived, caused the law of Moses to be kept; but after the death of Jehoiada, being corrupted by the flattery of his courtiers, he, with them, gave himself up to idolatry. To punish him, God stirred up the Syrian king, who began to commit severe outrages in Judea; whilst the cowardly Jews, though much superior in number, were delivered into his hands, as a punishment for their idolatry. Hazael, the Syrian king, flushed with his success against Judah, advanced against Jerusalem, and made a terrible slaughter among the Jewish princes, who had been the first authors of that defection. The king himself, found no other way to escape sharing their fate, but by stripping the temple and his own palace of all their treasure, and giving it as a ransom to the Syrian conquerer, who, thus gratified, left Jerusalem and returned to Damascus. Joash, however, did not escape the divine vengeance. His servants conspired against and murdered him in his bed, in the fortieth year of his reign, and crowned his son Amaziah, in his stead.

AMAZIAH, in the beginning of his reign, devoted himself to every good; and God made him and all his subjects prosperous; but his successes

against the Edomites swelled his mind with pride and vanity, and he spent the remainder of his life, neglected by God and despised by his subjects, who revolted and slew him, placing Azariah, or Uzza on the throne.

DURING this good prince's reign, the holy prophets, the chief of whom, at that time, were Hosea and Isaiah, began to publish their prophecies in writing.

UZZA was succeeded by his son Jothan, who proved a wise and pious prince.

HIS son and successor Ahaz, whose impieties made his reign as unfortunate and inglorious, as that of his father had been glorious and successful, was scarce seated on the throne, when his kingdom was invaded by the joint forces of Pekah, king of Israel, and Rezin, king of Syria. In this extremity, he had recourse to the king of Assyria, whose assistance he purchased with all the gold and silver he could find in the temple and city, and with the promise of a yearly tribute.

DELIVERED by the assistance of Tiglath-pilezer, from his enemies, he forgot his danger, and instead of adoring his God, shut up his temple, whilst he reared others in every corner of Jeru-

saalem, and every where else, to the Syrian gods. Thus, in abandoning himself to the most abominable idolatries, he finished his impious reign in the thirty-sixth year of his age, and was succeeded by his son Hezekiah. He reigned sixteen years, and was buried in Jerusalem, but not in the sepulchre of David, of which he was esteemed unworthy.

THE first actions of the new king was to restore all the branches of the worship of God, which were entirely neglected in the former reign. While thus employed, he was blessed with success equal to his piety. Finding himself strong enough to assert his independence, he refused to pay the tribute which the Assyrians had exacted from his predecessor; and taking the field against the Philistines, his arms were attended with such success, that, in a little time, he regained, all that had been lost during the unfortunate reign of Ahaz.

SENNACHERIB, the king of Assyria, upon the refusal of Hezekiah to comply with the stipulation Ahaz had made to Tiglath-pilezer, invaded his country with a large army. They had just returned from Ethiopia, flushed with victory, and breathing destruction against the whole kingdom; but Hezekiah trusted in the promises of the prophet Isaiah, who, inspired by God, wrought a

wonderful miracle, as a sign of God's gracious favour to the people of Judea, which was no less than making the sun's shadow go backward ten degrees on the dial of Ahaz.

BEFORE Sennacherib had committed any hostilities against Judah, the best part of his army were smitten by an angel in one night. This dreadful judgement alarmed the proud Assyrian monarch, and caused him to retire, with the utmost confusion, into his capital, where he was soon after assassinated by his two sons.

HEZEKIAH received a special embassy from Merodach, king of Babylon, to congratulate him upon his late success and recovery, and to inquire about the prodigy of the sun's retrogradation. This prince died in peace, in the fifty-fourth year of his age, and the twenty-ninth of his reign. Among his public acts, he is recorded to have made a large pool and conduit, to supply Jerusalem with water, and to have been an encourager of husbandry. Manasseh, his son and successor, was, in the beginning of his reign, a most impious prince, and God entirely forsook him, and allowed him to fall into the hands of Esar-haddon. But upon his sincere repentance, he was permitted not only to regain his liberty but also his kingdom; and he ever after reigned an ornament to society.

His son Ammon succeeded him, but reigned only a short time, being, for his abominable debaucheries, killed by a conspiracy entered into against him.

His successor Josiah, proved a pious prince, and quite reformed the Jewish nation; which, for a time, suspended the judgements of Heaven against the people.

JOSIAH reigned thirty-one years in profound peace. He afterwards engaged with the king of Egypt in the valley of Megiddo, where he received a wound which occasioned his death.

PHARAOH Necho, on his return to Egypt, took Jehoahaz, whom the people had elected king of Judah, prisoner, and placed his elder brother upon the throne, whose name he changed from Eliakim into Jehoiakim, compelling him to pay a hundred talents of silver, and one talent of gold, as an acknowledgement of vassalage.

JEHOIAKIM, although warned by the writings of several prophets to behave well, added every wickedness invention could suggest, to all the horrible abominations of his ancestors. At last God gave him and his city up to the conquering hands of Nebuchadnezzar, who was just returned from the conquest of Egypt. This

event happened in the fourth year of Jehoiakim's reign. Jerusalem was taken and pillaged, and all the most beautiful youths of the palace were sent captives to Babylon. Jehoiakim was at first put into bonds, and intended to be sent away also, but upon his submission and promising to pay a yearly tribute, the victor left him as a kind of viceroy over his kingdom. But, whilst Nebuchadnezzar was employed in other conquests, the king of Judah renounced his subjection, and refused to pay the tribute.

THE Assyrian monarch, exasperated at this omission, sent an army into Judea, who laid waste the whole kingdom. They carried away three thousand and twenty prisoners, took, and murdered the king, and dragged his carcase out of the city gates, where they left it unburied.

His son Jehoiakim, was made king, but not gaining the approbation of the king of Babylon, was, after a reign of three months, with his wives, mother, and the chief officers of the realm, led captive to Babylon, by Nebuchadnezzar, who placed on the throne, the nineteenth and last king of Judah, Zedekiah, another son of Josiah. But this prince, contrary to the advice of the prophet Jeremiah, rebelling against his benefactor, was, in the

eleventh year of his reign, taken prisoner. Jerusalem was destroyed, the temple demolished, and the people were led captive to Babylon, where they continued seventy years.

Yours sincerely, &c.

LETTER XXX.

THE second kingdom of Israel began *A. M.* 2971, under the government of Jeroboam, the son of Nebat, of the tribe of Ephraim. Having caused ten of the Hebrew tribes to revolt and withdraw themselves from their king Rehoboam, in consequence of his having refused to redress certain grievances, of which they complained, he was constituted king of the revolted tribes. He withdrew with them from Jerusalem to Samaria, where he established a separate Hebrew sovereignty, called the kingdom of Israel, according to the prophecy of Ahijah. His impieties were so great, that God stirred up a punisher for him in the famous conquerer Sesostris, called in Scripture Shishak.

HE was succeeded by Nadab, who had for his successors, Baasha, Elab, and Zimri, in whose different reigns, nothing occurs of consequence, but their wickedness. Omri succeeded his father

Zimri; he built Samaria, which thenceforth became the capital of that kingdom.

AHAB next reigned, who, with his wife Jezebel, added all the impieties of the Gentiles to the idolatry of Jeroboam, their ancestor. They both perished miserably; their death happening by God's avenging on them the blood of Naboth, whom they had put to death, because he had refused, as the law of Moses enjoined him, to sell them the fee of the inheritance of his father.

AHAZIAH, Jerom, Jehu, Jehoahaz, and Joash, were the successors of Ahab, but they heard and saw, unconcerned, the miracles of Elijah and Elisha, whom God made use of, to endeavour to bring the Israelites to repentance.

THE kingdom of Israel, which had been brought low by the victories of the kings of Syria, and by civil wars during the latter reigns of the kings of Israel, recovered its strength under Jeroboam II. who was more pious than any of his predecessors.

ZECHARIAH, Shallum, Manahim, Pekaiah, and Pekah, were princes who reigned as kings of Israel; but no other events are mentioned, if we except their continued impieties. Hosea, the last king, was invaded by Shalmanazer, but depend-

ing upon the aid of Sabacor, otherwise called Sua, or So, king of Egypt, defied his power. But Sabacor was not able to deliver him out of the power of Shalmanazer; who, after a siege of three years, took Samaria, destroyed the kingdom, and led the greater part of the inhabitants into captivity; who, being scattered among the Gentiles, were so lost, that there was no vestige of them to be found. Some few who remained behind, were mixed with the Jews, and made a small part of the kingdom of Judah, and under Zedekiah, the last king of Judah were, with that nation, led into captivity by Nebuchadnezzar.

THE Jews remained in captivity till Cyrus, who conquered Babylon, gave them their liberty, *A. M.* 218, *B. C.* 536; and in the first year of his reign passed a decree, for the rebuilding the temple of God, and in the reign of Artaxerxes, who married the Jewish Esther, the Jews laboured hard by his assistance, to rebuild the city, which, by the assistance of Nehemiah and Ezra, they completed, though they received great opposition from the Samaritans, because they had refused their assistance. Ezra and Nehemiah corrected all the abuses of the Jews, and finished their sacred writings. At this time Herodotus began to write his history.

DURING the captivity, and afterwards by the commerce which the Jews were obliged to carry on with the Chaldeans, they learned the Chaldaic language, which was very like their own, and had almost the same idioms. For this reason, they changed the ancient figure of the Hebrew alphabet, and wrote it with Chaldaic characters; and from this time we find Holy Writings among the Jews, only in those characters. But the Samaritans ever retained the ancient way.

THE Jewish nations being again settled by Nehemiah, were governed by their High Priests and the council of the elders, called the Sanhedrim. The principal of the high priests, who were fourteen in number, was Joshua, who was the first they had after the captivity.

JADDUS, or Jaddua, was the son of Jonath, whom he succeeded as high priest. Josephus tells us, that Alexander, when besieging Tyre, demanded some assistance from Jaddus, who refused it, assigning as a reason, the fidelity they had all sworn to Darius Codomanus, last king of Persia. This refusal greatly incensed him, and having sworn vengeance on the Jews, after the destruction of Tyre, Alexander bent his march towards Jerusalem for that purpose. On his route, he was met by Jaddus and all the elders,

dressed in their pontifical robes, which appearance so struck him, that he forgave them, and, at the request of Jaddus, eased the Jews of their tribute. He was the fourth priest after the captivity; the last was Alcinus, in whose time the Maccabees, succeeding to the priesthood, began to defend their religion and country.

AFTER Alexander's death, the Jews were greatly harrassed by the Egyptian and Syrian kings, who laid waste their country, and committed most terrible ravages, by slaughtering the inhabitants. At length, in the time of Antiochus Epiphanes, king of Syria, they were resisted by Matathias and his five sons, who obtained several victories over the Syrians. Their success induced the Jews to choose Judas, the elder of the five brothers, for their prince and governor, who began his reign *A. M.* 3799, and was one of the nine worthies. He is distinguished by his victories over the great and powerful armies of the Syrians, commanded by the two leaders, Apollonius and Seron. He fortified Roboam, and caused a sepulchre to be erected, built on seven marble pillars, for the burial-place of himself and his family, the Maccabees, in the city of Modin, the place of their nativity. Judas was the first of the Maccabean race who reigned as prince of Judea. He was succeeded by his brother Jonathan; who, after many signal services to his country, was

basely murdered by Tryphon, who aspired at the same time to the crown of Syria. Jonathan was succeeded by Simon, his brother, who subdued the cities of Gaza and Joppa, and cleared Judea of the Syrians. He was murdered in the midst of his conquests by his son-in-law Ptolemy Simon. When he expelled the Syrians, he restored the worship of God; and, from his time, the Jews began again to be their own masters, and to give laws to the neighbouring princes. He reigned only eight years, and was succeeded by his third son Johannes-Hyrcanus, who, while his two elder brothers were in the power of Ptolemy, succeeded without opposition; he destroyed the temple on mount Gerrizzin, conquered all Samaria, and subdued the Idumeans. He transferred the seat of war from Jerusalem to Syria, and dying, left his kingdom to Aristobulus. This prince caused himself to be crowned as king of Judah, *A. M.* 3862, and was the first that assumed that title since the Babylonish captivity; he starved his own mother, and killed his brother. Alexander, brother to the late king, succeeded; he considerably extended the kingdom of Jewry, by the conquest of all Ituræa, and some parts of Syria; but the many services which he rendered his country, were quite overlooked, in consequence of his tyrannic cruelty to his subjects. He left two sons, Hyrcanus, who was slain by Herod, and Aristobulus, father to Alexander and Antigonus;

and was succeeded by his wife Alexandria, who gave the throne to his eldest son Hyrcanus, a very weak and indolent prince. His younger brother Aristobulus, at first disturbed his succession, but he was finally established in his throne by Pompey, who carried Aristobulus and his family captives to Rome. Alexander, one of his sons, escaping, disturbed the peace of Jewry, until he was surprised, and slain by the Scipeos, two captains under Pompey.

ANTIGONUS, a son of Alexander, assisted by the Parthians, dethroned Hyrcanus, and cut off his ears; but this cruelty was revenged, Antigonus being soon after slain by Mark Antony. His brother Hyrcanus, who was retained prisoner with the Parthians, returned to Jewry, where he lived contented, under the government of Herod, who had been nominated as the successor of Antigonus.

HEROD I. was an Ascalonite, and was surnamed the Great; he was the son of Antipater, an Idumean, and was created king of Jewry by Mark Antony, and confirmed in his regal possession by Augustus. Under his reign, the kingdom of Jewry was more enlarged, and possessed more splendour than in the time of David.

HEROD was a prince equally distinguished for his vices and his magnificence. In his reign, the sceptre being, as prophesied, departed from Judah, Jesus Christ the Messiah was born, *A. M.* 4004, His birth greatly troubled Herod and the principal Jews, who became apprehensive of new wars. After finding out the place of his nativity, Herod determined on his death; but the child was, by the power of God, removed out of his reach.

HEROD was succeeded by his eldest son Archelaus, who had the title of king, but only possessed a tetrarchy, or fourth part of the kingdom of Jewry.

As Archelaus possessed only the tetrarchy, or fourth part of the kingdom of Jewry, the rest of the country was divided into three more tetrarchies, which were those of Gallilee and *Petræa*, possessed by Herod Antipas; that of *Ituræa*, possessed by Philip, another son of Herod; and that of *Abilene*, possessed by *Lysanias*, who, being afterwards banished into France, had his tetrarchy made a province of Rome, and governed by Pontius Pilate. Archelaus, tetrarch of Gallilee and *Petræa*, being banished, was succeeded by Herod II. named Antipas, who married his brother Philip's wife. For this incestuous marriage he was reproved by John the Baptist, whom he threw into prison,

and afterwards beheaded, at the request of his daughter Salome, to whom he had sworn to give any thing she should ask. She, being instructed by her mother Herodias, asked for John the Baptist's head.

IN his time happened our Saviour's Crucifixion, Resurrection, and Ascension into heaven, *A. D.* 33.

HEROD II. was succeeded by his son Herod the Great. Caligula, the fourth emperor of Rome, invested him with the tetrarchy of his uncle Philip, and conferred on him the title of king. The other tetrarchies fell to his possession shortly afterwards.

HEROD caused St. James to be martyred, St. Peter to be imprisoned, and was himself, it is said, smitten by an angel, and devoured with worms.

His son, Agrippa Minor, succeeded, and was the last king of Jewry. It was before him that St. Paul pleaded in defence of the gospel.

DURING the reign of Agrippa Minor, Jerusalem was attacked, *A. D.* 70, by Titus. About 1,000,000 people are said to have perished in the siege; and to such distress were the people

reduced by famine, that some mothers murdered their children for food. The Jews suffered greatly in other parts of Jewry; and, their country now becoming a Roman province, they were dispersed over the face of the earth, on which they have ever since been a wandering people.

Yours, &c.

LETTER XXXI.

THE Grecian history, at least the earlier part of it, is so much involved in mythology, that is, the religion of the pagans, that to select a true account is very difficult. As it requires some knowledge of the heathen worship, to understand either it or the ancient poets, it is my intention, to furnish you with a short account of their principal gods and goddesses, before we begin the history of Greece.

THE origin of mythology was certainly ignorance and superstition. Virtues and vices had their particular temples and altars; and from the year of the world 1795, we find deifications. Ninus, emperor of the Assyrians, first raised a statue to Belus, and made the Babylonians pay adoration to it. The Egyptians even carried their worship so far as to adore the most servile objects; and the Grecians, notwithstanding the number of their own gods, adopted those of other

nations, and divided them into three orders, arranging them according to the power they attributed to each; and assigning them different functions. This system of the Grecians became, in part, afterwards the standard of other nations.

THEIR gods of the first order were Chaos, deemed only by some as a god, and invoked as one of the infernal deities by Virgil; others style him the father of the gods. The word *chaos*, signifies a shapeless, heavy mass of matter, and confused assemblage of inactive elements, which existed previous to the formation of the world by the Divine Being. This doctrine was established first in Greece by Hesiod (who took his idea most probably from Moses), a native of Bœotia, supposed to have been co-temporary with Homer.

THE next god in dignity, was Destiny, the son of Chaos, who is represented holding in his hand the fatal urn of all the evils with which mankind are afflicted, and rolling at his feet the globe of the earth. His decrees were irrevocable, confining even the gods themselves.

IN mentioning Destiny in the plural number, three poetical deities are represented: Clotho, who holds the distaff; Lachesis, who draws it out; and Atropos, who cuts the thread of man's life.

COELUS, Heaven, or Uranus, is represented; in mythology, to have been the son of Chaos; he married Terra, by whom he had Titan, Saturn, and Oceanus. His son Saturn, dethroned him.

TERRA, Vesta, or Earth, ranks next; she was the daughter of Chaos, and wife of Coelus; by mythologists she is the same as Tullus, represented as a woman with many breasts, to denote the fecundity of the earth. Terra is drawn crowned with turrets, holding a sceptre in one hand, and a key in the other, while at her feet lyes a tame lion, without chains, as if to show, that every part of the earth may be made subservient and fruitful by man's industry.

SATURN, or Time, was made to execute the orders of Destiny; he was the son of Coelus and Terra, and was married to his own sister Ops, or Rhea. His elder brother Titan, was prevailed upon to give up his right of dominion to him, on condition that Saturn should destroy all his male children, that by that means the kingdom might return to Titan's posterity; which Saturn performing, is represented by the poets as Time, which destroyed all things. Ops, his wife, however, deceived him, by preserving Jupiter, Pluto, and Neptune, which Titan hearing of, made war against him, subdued, and threw him into Tartarus, from whence he was relieved by Jupiter,

who, upon his father's attempting to kill him, dethroned him, and obliged him to fly into Italy, where Janus received him, and put part of his kingdom under his government.

IN his reign, the poets fix the golden age, when the earth is said to have brought forth every thing without cultivation. When Saturn fled into Italy, he taught the people to plough and sow, and invented the scythe. The poets have described him as destroying every thing except Jupiter, Pluto, and Neptune, by which is meant heaven, hell, and water; these Time cannot destroy. His daughter Juno, or Air, with his mother Terra, or Earth, Time likewise preserves.

SATURN is represented under the figure of an old man, with a scythe in his hand, and a serpent with its tail in its mouth, denoting eternity; sometimes he has an hour-glass in his hand, and a child half-raised, as if ready to devour it.

THERE are great beauties in all these allegorical fables; for, though wrapped up in the highest flights of fancy, yet the truth may, in some measure, be discovered. This Saturn, it appears, was a real king of Crete, and had promised to return the possession of the crown to his elder brother Titan's children.

ALL the Cretan princes after him, were generally called Saturns, their queens Junos, and their sons Jupiters; and the different actions of these Saturns, Jupiters, and Junos, are frequently blended by the poets, with the actions of the first princes of those names.

JUPITER was the son of Saturn and Cybele, or Rhea. After having expelled his father from heaven, he divided the kingdom of the world between his brothers, Neptune and Pluto; to the former he assigned the sea; to the latter hell. His reign in heaven was much disturbed by the giants, or Titans, sons of Coelus, who, with a view to regain their rights, and avenge the death of their relations, heaped mountain upon mountain, to scale the heavens. They were assisted by Pluto, Neptune, Juno, Pallas, and all the other gods, except Bacchus; but Jupiter being master of lightning, struck them with thunder-bolts, crushed the Titans under the mountains, and drove the gods, in punishment, from heaven. They took refuge, under different forms of animals, in Egypt; and, hence, the Egyptians rendered divine honours to beasts. Jupiter pursued them thither, and after some resistance, in which he was assisted by Bacchus, in the form of a bull, having himself assumed that of a ram, he forgave them.

AFTER this contest, he metamorphosed himself into all manner of shapes, to succeed in his amours, which were very numerous. The oak was consecrated to him, because he taught men to feed upon acorns. He had the most superb temples erected to him, throughout the world; and was worshiped under the name of Ammon, by the Lybians, of Belus by the Babylonians, and of Osiris by the Egyptians; but his surnames were very numerous, and many of them after the place where his altars were built, the principal of which was at Olympus.

JUPITER is generally represented sitting on a gold or ivory throne, holding in one hand thunder-bolts, and in the other, a sceptre of cypress; his looks express majesty, and his beard flows long; an eagle stands with expanded wings at his feet; the upper parts of his body are commonly naked; those below the waist, are covered with a mantle, variegated with different flowers, particularly the lily.

THERE was a Jupiter, king of Crete, and cotemporary with Abraham, whose history corresponds with this fable; he dethroned his father, and gave his kingdom by lot to his brothers, Neptune and Pluto; and because the eastern part fell to Jupiter's share, the western to Pluto, and the maritime to Neptune, the poets

have feigned that Jupiter was the god and king of heaven, Pluto of hell, and Neptune of the sea. Some think that heaven is meant by the name Jupiter; others, that thunder, lightning, rain, meteors, and the like, are signified by it.

By the rebellion, is meant the descendants of his uncle Titan, who disturbed the throne of Jupiter, and were assisted by some discontented relations, whom he banished; but upon their submission, he re-instated them in favour. Respecting the different amours which he is feigned to have had, it must be remembered, that the ancients generally ascribed a god as father to every illegitimate child, and it is probable, that many of the children of different princes, who bore the name of Jupiter, have been ascribed to the Cretan one.

SOME authors reckon up three hundred, every nation worshipping a Jupiter of their own; but the three principal, were Jupiter of Arcadia, the son of Æther, from whom Proserpine and Libes descended. The father of the other was Coelus; and the third, was a Cretan, the son of Saturn and Ops; he is said to have had a daughter called Minerva, whose tomb is still extant in the island of Crete,

JUNO, the daughter of Saturn and Ops, was the sister of Pluto, Neptune, Vesta, Ceres, and Jupiter; the last of whom she married. Her nuptials were celebrated with the greatest solemnity, the gods, all mankind, and the brute creation, attending; the only person who absented was Chelone, a young woman, who derided the ceremony. To punish this insolence, Mercury changed her into a tortoise, condemning her to perpetual silence; from which circumstance, the tortoise has always been used as a symbol of silence among the ancients. By Juno's marriage, she became the queen of all the gods, and mistress of heaven and earth, and was the patroness of riches. Her conjugal happiness was frequently disturbed, by the numerous amours of her husband, and as she always showed herself jealous and inexorable, the poets have, from this circumstance, received matter of great satire on the married state. Juno had some children by Jupiter; she was the mother of Mars, Ilithya, or Lucina, and Vulcan. To punish her cruelties to her husband's natural children, particularly to Hercules, he suspended her from heaven by a golden chain, and tied a heavy anvil to her feet; Vulcan relieving her, was, by Jupiter, thrown from heaven, and broke his leg by the fall.

THE worship of Juno was more generally received, than that of Jupiter; and sacrifices were

offered to her with the greatest solemnity. The ancients generally offered on her altars, a ewe, a lamb, and a sow, the first day of every month; no cows were ever immolated to her, because she assumed the nature of that animal, when the gods fled into Egypt, in their war with the giants.

AMONG the birds, the hawk, the goose, and particularly the peacock, were sacred to her. She was the goddess of all power and might; and is represented sitting on a throne, with a diadem on her head, and a golden sceptre in her right hand; some peacocks generally sit by her, and a cuckoo often perches on her sceptre, because it was in that form Jupiter first made his love known to her; sometimes she is drawn through the air in a chariot by peacocks. By the word Juno, is meant air; the probability of this conjecture is founded on the affinity of the Grecian name of Juno and the air; she is called Jupiter's wife, because she rules in that element, and hence may arise the story, that Juno was bound by her husband with golden chains, iron anvils being hung at her feet, by which may be meant, that the air, though naturally more like fire, was sometimes mingled with earth and water, the heaviest of elements.

THE next god in rank was APOLLO, the son of Jupiter and Latona, called also Phœbus. Some authors have reckoned four Apolloes: the first,

was a son of Vulcan, and tutelary god of the Athenians; the second, a son of Carybas, born in Crete, for the dominion of which he even disputed with Jupiter; the third Apollo, was son to Jupiter and Latona, and came from the nation of Hyperborrei to Delphos; the fourth, was born in Arcadia, and called Nomius, from his giving laws to the inhabitants. Apollo, the son of Vulcan, was the same as the Osiris of the Egyptians, and was the most ancient, from whom the actions of the rest have been copied, and given to the son of Jupiter and Latona. The tradition, that the son of Latona was born in the floating island of Delos, is taken from the Egyptian mythologists, who assert, that the son of Vulcan was saved by his mother Isis, from the persecution of Typhon, and entrusted to the care of Latona.

APOLLO was the god of the fine arts, of medicine, music, poetry, and eloquence; of all which he is deemed the inventor; he received from Jupiter the power of knowing futurity, and was the only god whose oracles were in general repute for truth, over the world; the most famous of these were at Delphi, Delos, Claros, Tenedos, Cyrrha, and Patara.

APOLLO received many surnames, *viz.* that of Phœbus, Delius, Cynthius, Pæan, Delphicus, Nomius, Lycius, Clarius, Ismenius, Vulturnus,

Smintheus; by some, he has been taken for the sun, but it may be proved by different passages in ancient writers, that Apollo, the Sun, Phœbus, and Hyperion, were all different characters and deities, though confounded together. When once Apollo was addressed as the sun, and represented with a crown of rays on his head, the idea was adopted by every succeeding writer, and from this arose the mistake.

APOLLO is always represented as a tall beardless young man, with a handsome shape, holding in his hand a bow and arrow, and sometimes a lyre; his head is generally surrounded with beams of light. He was the deity, who, according to the ancients, inflicted plagues, and on that account he is drawn as surrounded with clouds. His worship and power appear to have been universally acknowledged, for he had temples and statues in almost every country, particularly in Egypt, Greece, and Italy.

I am, &c.

LETTER XXXII.

DIANA, twin-sister to Apollo, was the goddess of hunting. According to Cicero, there were three of this name: a daughter of Jupiter and Proserpine, who became mother to Cupid; a daughter of Jupiter and Latona; and a daughter of Upis and Glauce; but the second Diana is the most celebrated, and to her the ancients allude.

DETERMINED to live a single life, she obtained from Jupiter, her father, the promise of sixty of the Oceanides, and twenty other nymphs, for her attendants, all of whom, like herself, abjured marriage. In drawings, she is represented with a bent bow and quiver, attended with dogs; sometimes she rides in a chariot, drawn by two stags; at other times, she appears with wings, holding a lion in one hand and a panther in the other.

DIANA received many surnames; many of these were from the places where her worship was

established, and from the different functions over which she presided: her principal names were, Agrotera, Orthia, Taurica, Delia, Cynthia, Aricia, &c. This goddess is thought to have been the same with the Egyptian Isis, whose worship was introduced into Greece with that of Osiris, under the name of Apollo.

THE most famous of her temples, was that of Ephesus, which was one of the seven wonders of the world; two hundred and twenty years were spent in building it, though all Asia was employed in the work. It was supported by one hundred and twenty-seven pillars, sixty feet high, which were raised by as many kings; of these pillars, thirty-seven were engraven. The image of the goddess was made of ebony.

THIS celebrated temple was burned the night that Alexander the Great was born; but it soon rose from its ruins with new splendour. The inhabitants of Taurica were particularly attached to the worship of this goddess, and offered on her altars all the strangers that were shipwrecked on their coast.

MARS, the god of war among the ancients, was the son of Jupiter and Juno, his education was entrusted to the god Priapus, who instructed him in every manly exercise. His trial before

the celebrated court of Areopagus, for the murder of Hallirhotius, the son of Neptune, forms an interesting epocha in history. The Greeks; who called him Ares, afterwards derived from it the word Areopagus, that is, the hill, or mountain of Mars, the place at Athens, in which he was accused of murder, and from which arose a most celebrated court, at which were tried capital causes, and all affairs relating to religion.

THE judges were called Areopagitæ, and their integrity was so great, that no person could be admitted into their society, till he had delivered, in public, an account of his passed life, and was declared in every part thereof blameless. That the lawyers who pleaded in this court, might not blind the eyes of the judges by the charms of eloquence, they were obliged to plead their causes in plain unornamented language; and, lest the judges should be moved with compassion, by seeing the miserable condition of the prisoner, they gave sentence in the dark, not by word, but on paper.

THE god Mars was worshiped chiefly at Rome. His most celebrated temple was built by Augustus Cesar, after the battle of Philippi.

MARS is generally represented by the naked figure of an old man, armed with a helmet, pike,

and shield; sometimes he appears in a military dress and flowing garb, riding in a chariot drawn by furious horses, called, by the poets, Flight and Terror. His altars were stained with the blood of the horse, on account of its warlike spirit, and of the wolf, for its ferocity.

THE next that claims our attention, is MINERVA, the goddess of wisdom, war, and all the liberal arts. She was the daughter of Jupiter. Cicero speaks of five persons of this name: a Minerva, the mother of Apollo; another, a daughter of the Nile, who was worshiped at Sais, in Egypt; a third, born from Jupiter's brain; a fourth, daughter of Jupiter and Coryphe; and a fifth, daughter of Pallas.

MINERVA was the first that taught the building of ships; and it was her zeal for navigation, and care for the Argonauts, that placed the prophetic tree of Dordona behind the ship Argo, when going to Colchis.

THE ancients have given this goddess many names. She is called Athena, Pallas, and Parthenos, from her remaining in perpetual celibacy; Tritonia, because worshiped near the lake Tritonis; Glaukopis, from the blueness of her eyes; Agoræa, because she presided over markets; and Hippias, from her first teaching mankind how to manage

the horse, &c. Her worship was universally established. She had magnificent temples in Egypt, Phœnicia, all parts of Greece, Italy, Gaul, and Sicily. Sais, Rhodes, and Athens, particularly claimed her attention; and the festivals celebrated in her honour, were solemn and magnificent.

MINERVA generally appeared with a countenance more masculine than feminine, with a helmet on her head, a spear in one hand, and in the other a shield, with the dying head of Medusa upon it.

MERCURY was a celebrated god of antiquity, and called Hermes by the Greeks; yet there were no fewer than five of this same name, though all their actions seem centred in the son of Jupiter and Maia.

MERCURY was the messenger of the gods, and patron of travelers and shepherds; he conducted the souls of the dead into the infernal regions, and not only presided over orators, merchants, and declaimers, but was also the god of thieves and pick-pockets. He had many names and epithets; the principal were Cyllenius, Caducator, &c. His worship was well established, particularly in Greece, Egypt, and Italy.

NEPTUNE, the god of the sea, was the son of

Saturn and Ops, and brother to Jupiter, Plute, and Juno, and father himself to all the rivers and fountains; his wife's name was Amphitrite.

NEPTUNE shared with his brothers the empire of Saturn; and received, as his portion, the kingdom of the sea. This, however, did not seem equivalent to the empire of heaven and earth, which Jupiter had claimed; he, therefore, conspired, with the rest of the gods, to dethrone him. This conspiracy was discovered, and Jupiter condemned him to build the walls of Troy. A reconciliation, however, being soon brought about, he was re-instated in his former possessions.

NEPTUNE, as being god of the sea, was entitled to more power than any of the other gods except Jupiter; not only the ocean, rivers, and fountains, were subject to him, but he could also cause earthquakes at his pleasure, and raise islands from the bottom of the sea, with a blow of his trident. His worship was established in almost every part of the earth, in Lybia particularly. The Greeks and Romans were also attached to his worship, and they celebrated the Isthmian games and Consualia, in honour of him, with the greatest solemnity.

NEPTUNE was generally represented sitting in a chariot, made of a shell, and drawn by sea-horses, or dolphins. Sometimes he was drawn

by winged horses, and held his trident in his hand, flying over the surface of the sea. The ancients generally sacrificed a bull and a horse on his altars; and the Roman soothsayers always offered to him the gall of the victims, which, in taste, resembled the bitterness of the sea water. The word Neptune is often used metaphorically by the poets, to signify the water of the sea. In the Consualia of the Romans, horses were led through the streets, finely equipped and crowned with garlands, because the god in whose honour the festivals were instituted, had produced the horse, an animal so beneficial to man.

PLUTO was brother to Neptune and Jupiter, and son of Saturn and Ops. He inherited his father's kingdom with his brothers, and received, as his lot, the kingdom of hell, and whatever lyes under the earth, and, as such, he became the god of the infernal regions, of death, and of funerals, From his functions and the place he inhabited, he received different names: he was called Dis, Hades, or Ades, Orcus, &c.

As the place of his residence was obscure and gloomy, all the goddesses refused to marry him; but he determined to obtain by force, what was denied to his solicitations. Visiting Sicily, he saw Proserpine, the daughter of Ceres, and immediately carried her away.

PLUTO is represented as holding a trident with two teeth; he has also keys in his hand, to intimate, that whoever enters his kingdom, can never return. He is looked upon as a hard-hearted and inexorable god, with a grim and dismal countenance; the ancients, for that reason, raised no temples to him, as to the rest of the superior gods. Black victims, and particularly bulls, were the only sacrifices which were offered to him; and their blood was not sprinkled on the altars, or received in vessels, as at other sacrifices, but was permitted to run down into the earth, as if intended to penetrate as far as the realms of the god. The Syracusans yearly sacrificed to him a black bull, near the fountain of Cyane, where, according to tradition, he disappeared with Proserpine.

ACCORDING to some of the ancients, Pluto sat on a throne of sulphur, from which issued the rivers Lethe, Cocytus, Phlegethon, and Acheron. The dog Cerberus watched at his feet, the harpies hovered around him, Proserpine sat at his left hand, and near the goddess stood the Eumenides, with their heads covered with snakes. The Parcæ occupied the right, and they each held in their hands the symbols of their office,—the distaff, spindle, and scissors.

BACCHUS was the son of Jupiter and Semele, the daughter of Cadmus. He was the god of vintage, wine, and drinking; and is generally represented crowned with vine and ivy leaves, with a thyrsus in his hand. His figure is generally that of an effeminate youth, but sometimes that of an old man.

THE festivals of Bacchus were generally called Orgies, Bacchanalia, or Dionysia, and were introduced into Greece from Egypt, by Danaus and his daughters.

DIODORUS SICULUS mentions three Bacchuses; one, who conquered the Indies, surnamed the bearded Bacchus; another, a son of Jupiter and Proserpine; and a third, the son of Jupiter and Semele, called the Bacchus of Thebes.

VENUS was one of the most celebrated deities of the ancients. She was the goddess of beauty, the mother of love, the queen of laughter, pleasure, and the graces. Her worship was universally established; and she had different names almost at every place where sacrifices were offered to her.

VENUS was given by lot in marriage to Vulcan, the god of blacksmiths.

BESIDES these gods and goddesses, their inferior ones, demi-gods, and heroes, were almost innumerable, and continued, for the space of nine hundred years, to furnish to the poets extravagant fictions of vanity and ignorance, disguised under the tales of the most unnatural actions of their gods, and the incredible exploits of their heroic offspring; yet, when divested of fable, they afford at least, so much light to those dark times, that the history of Greece would be justly thought imperfect, without some short account of them.

IN the narration of their wonderful exploits, they have most likely endeavoured to imitate, or rather striven to outdo, the ancient Hebrew heroes; for we may discover a great part of the character of Hercules, to be a mere compound of those of Sampson, Gideon, Jephtha, and other Jewish worthies. The same may be said of several others.

CADMUS, an Egyptian exile, introduced this profanation of religion into Greece. Orpheus, Dædalus, and Melampus, added fresh supplies of Egyptian idolatry and superstition; and Greece was soon furnished with a number of deities, suited to the state of its brutal votaries.

To correct the desperate and universal degeneracy that had spread over Greece,—Minos, Hercules, Theseus, and many others, exerted all their power; some to clear the seas, others the land; and, by the introduction of commerce, arts, and sciences, to lay the happy foundation of that politeness and grandeur, for which they were so greatly famed in after-ages.

DURING this fabulous epocha, the most material circumstances which happened, were, the Deucalion flood; the murder committed by the daughters of Danaus on their husbands; the labours of Hercules; the unfortunate expedition of Œdipus; the Argonautic expedition; the wars of Minos and Theseus; the exploits and adventures of Prometheus, Epimetheus, and Atlas; those of Perseus and Bellerophon; the elopement of Io, Europa, and Helena; the war of the Epigoni, or seven champions against Thebes; the Trojan war; the fatal end of the greater part of the Grecian chiefs; the infamous exploits of the gods; and, in short, all the heroic deeds of their pretended sons, in the suppression of robbers and pirates, the pulling down of tyrants, and protecting the oppressed, appear to have at length accomplished what

was intended, bringing the Greek nation, by degrees, from anarchy, cruelty, and barbarism, and forming them into a polite, warlike, and glorious people.

I remain,

Yours, sincerely, &c.

LETTER XXXIII.

GREECE, in its ancient state, comprehended all that country now lying to the south of Turkey, situated in the middle of the north temperate zone, between the 36th and 41st degrees of north latitude, and entirely surrounded by seas, except where it borders upon Epirus and Macedon.

THE aborigines of Greece, like the first inhabitants of every country, were composed of savage tribes, wandering in the woods, without laws or government, having little intercourse with each other. They clothed themselves with the skins of beasts; retreated for shelter to rocks and caverns; lived on acorns, wild fruit, and raw flesh, devouring the enemies they slew in battle.

WHILST these primitive Greeks continued to live in this unconnected and insulated manner, little communication of ideas could pass, and knowledge must have been limited to the obser-

vation and experience of the individual. Confessed wants, desired society, mutual communication, and the intercourse of man with man, are the moving powers that lead to civilisation, and the formation of union and friendship.

THE first bond in society, generally takes its rise from violence and disorder. Sudden incursions, mutual depredations, robbery by land, and piracy by sea, are the fore-runners of leagues and confederacies, for common safety and defence; and the Amphictyonic league, *B. C.* 1500, or meeting of neighbours for mutual safety and defence, became the epocha from whence the Grecians began to act in concert, and undertake, for the enlargement of their country, distant adventures.

THE love of colonising and undertaking perilous enterprises, began soon not only to be very general, but with many were frequently occasioned by the uncommon population of their country, the ambition of the chiefs, the love of liberty among private citizens, contagious and frequent maladies, false predictions of their oracles, and rash vows; all of which gave rise to the numerous emigrations to foreign countries.

GREECE anciently contained five states: Sicyon, Argos, Sparta, Athens, and Macedon, and in the

height of its prosperity, possessed, to the west, the island of Zacynthus, Cephalonia, and Corcyra, and some settlements on the coast of Illyria, and the south part of Italy. The chief part of Sicily was in their possession. In the country of the Gauls, they had Marseilles, founded by the Phœnicians, and famed for many wise laws, and for being the conquerers of the Carthaginians. In Africa, they had the city of Cyrene, capital of a kingdom of the same name; and the city of Nancrates, situated on one of the mouths of the Nile. On the north, they had possession of Cyprus, Rhodes, Crete, the islands in the *Ægean* sea, a great part of the coast of Asia, the isles of the Hellespont, and several districts on the shore of the Propontis and the Euxine Sea, &c.

In the most ancient times, the Greeks were divided into three tribes: the Dorians, *Æolians*, and the Ionians; these names, it is said, were given them by the children of Deucalion, who reigned in Thessaly. Two of his sons, Dorus and *Æolus*, with his grandson Ion, having settled in different districts of Greece, the people who had been civilised, or at least united in the bond of society by their care, esteemed it an honour to bear their names, in the same manner as the different schools of philosophy were distinguished by the names of their founders. These three divisions always remained distinct, by dif-

ferences more or less visible, and their language partook of the same divisions, consisting of three principal dialects,—the Dorian, Æolian, and Ionian, which had numberless sub-divisions. The Dorian was spoken at Lacedæmon, in Argolis, Rhodes, Crete, Sicily, &c.; and was in all these places, the foundation of particular idioms. The same is observable of the Ionian; but the Æolian was frequently confounded with the Dorian. The characteristics of their language, architecture, and poetry, were grandeur and simplicity. The former more early made some progress in elegance and taste.

THE ancient government of Greece was monarchical, but this mode gradually declined, giving way to the republican form; and no state of Greece, except Macedon, remained an absolute sovereignty.

It is a singular circumstance, and worthy of observation, that all Europe, except Greece, was involved in savage barbarity, when Asia was at the height of its prosperity, its inhabitants having begun to emerge from barbarism, and form outlines of government and civil polity, as early, it appears, as the time of Moses; and during the period which elapsed between the departure of the Israelites from Egypt, and the establishment of the monarchy in the house of David, their

different kingdoms and states had assumed a regular and systematical appearance, and from that time to the reign of Nebuchadnezzar, they made gradual advances in science and civilisation. It was in the time of this prince, that the Greek philosophers, traveling into Egypt and Chaldea, began to introduce into their own country the learning of foreign nations.

THE first Grecian state that history mentions, was Sicyonia, which began *B. C.* 2089, *A. M.* 1915, and ended *B. C.* 1088, under a succession of twenty-six kings, whose several reigns make up an epocha of nine hundred and sixty years. Little, however, is known of them but their names.

THE province of Sicyonia was situated in the north part of Peloponnesus, near the bay of Corinth, of which Sicyon, now called Basilico, situated on the river Asotus, was the capital. In its most flourishing condition, not only all its dependent states, but also the whole of Peloponnesus was called by the name of Sicyonia. The territory is said to abound with corn, wine, and olives, and also with iron mines; it produced many celebrated men, particularly artists. The inhabitants of this country are mentioned as having been very indolent and effeminate, and great lovers of luxury; hence the Sicyonian

shoes, once so famed, were deemed a mark of effeminacy.

THE first king of Sicyon was Ægiolus, who is supposed to have been co-temporary with Terah, Abraham's father. He came to the throne one thousand three hundred and thirteen years before the first Olympiad; from him to Æginus were five kings, whose actions are little known. Æginus gave his name to Ægina, which became a very powerful nation by sea; but they disgracefully surrendered themselves to Darius, when he demanded submission from the rest of the Greeks.

SEVEN kings reigned after Æginus, but their histories are quite lost. The thirteenth king of Sicyon, was Marathon, from whom the fields of Marathon, so famous for the memorable victory the Athenians gained over the Persians, are supposed to have derived their name; and to commemorate which the Greeks raised small columns, on which they inscribed the names of the fallen heroes.

THE nineteenth king was Sicyon, who greatly contributed to the advancement and improvement of this country, and gave his name to the whole peninsula of Peloponnesus, now Morea. The seventeenth king was Epopeus, the founder

of a temple to Minerva, in which he placed his trophies, and caused his monument to be erected in it.

THE seventh king after Sicyon, was Pelasgus, who governed Sicyonia, and gave the name of Pelasgi to the inhabitants.

THE last king of this country was Xanxippus; after whose death the government devolved on the priests of Apollo, seven of whom held it thirteen years; after this, Phales, a descendant of Hercules, took possession of Sicyonia, and annexed it to the kingdom of Argos; having continued from Ægiolus, its founder, to the time of Phales, one thousand years.

Adieu.

LETTER XXXIV.

THE second kingdom of Greece, was Argos and Mycenæ. Argos was built by a colony from Egypt, under the command of Inachus, about one thousand and eighty years before the first Olympiad, in the time of Abraham. Inachus is styled the son of the Ocean, because he came by sea to Greece. His son Phoroneus, instituted laws for its government, and on that account has been called the first king of this state. Apis, the third king, left Greece and went to Egypt, where he received divine honours, under the name of the god Apis, from his teaching that people some arts of agriculture. His son Argos, succeeded; he became the embellisher of the city of Argos, and gave the name Argives to the inhabitants; in his time the Greeks began to cultivate the ground. The next king was Probas; in his reign, Atlas and Prometheus lived, who are said to have been contemporary with the Titans. Prometheus taught the Greeks the art of working in metals, iron, &c,

for among them, as among all nations of antiquity, copper was one of the first metals brought into use, and served in the place of iron, before the latter was introduced by Prometheus.

ARGOS was succeeded by his son Theopas. Theopas was succeeded by Josus, whose daughter was the famous Io, whose story has been so much celebrated by the poets. The tenth king was Danaus, brother of Egyptus, who banished him from Egypt; on his arrival at Argos, he was chosen king, and from him the Grecians were called Danai. The fourteenth king was Acrisius, father of Danae; this prince being told by an oracle, that he should be murdered by a son of hers, imprisoned the mother of Perseus (the frequent theme of the ancients), who afterwards unknowingly killed Acrisius, and succeeded him; he transferred the seat of government from Argos to Mycenæ, over which he reigned jointly with his son Sthenelus. He was succeeded by his grandson Eurystheus, in the thirty-seventh year of whose reign happened the Argonautic expedition, *B. C.* 1124. This unjust and tyrannical prince persecuted Hercules, and after the death of that hero, banished all his children; these were the Heraclidæ, who fled to Athens for protection; but being dissatisfied with Megara, which had been allotted to them, they established themselves in that part of Lesser Asia, which, from them, was

called Doris. The Trojan war had made the Greeks acquainted with Asia Minor, which now offered an asylum to those wandering tribes, whose jealousy would not suffer them to live contented under their respective governments.

THE Achæans having quarreled with the Læconians, were the first that emigrated into these new abodes. They fixed their habitations between Ionia and Mysia, and gave the whole country the name of *Æolia*, from their ancestor *Æolus*. In time, they possessed themselves of eleven cities, the deputies of which assembled, on certain occasions, in that of *Cyme*. About two centuries after the Trojan war, the Ionians, being compelled to quit *Peloponnesus*, first took refuge in *Attica*, but multiplying to such a degree that the country could not maintain them, *Nileus*, a descendant of *Codrus*, conducted them to *Asia*, where they settled in a region that was bounded by *Caria* and *Lydia*, and called the whole country by the name of *Ionia*. The confederation of these states was formed between twelve principal cities, and their deputies met annually, at a temple of *Neptune*, situated in a sacred grove beneath mount *Mycæ*, a small distance from *Ephesus*. The *Dorians*, or *Heraclidæ*, assembled at the promontory *Troium*, in the city of *Cnidus*, at the isle of *Cos*; and the three cities of *Rhodes*, alone possessed the right of sending deputies to them; and it was in

this manner, that all the Asiatic Greeks were regulated in the earliest times; tranquil in their new possessions, they cultivated peace and commerce, and their skill in navigation increased their industry. They soon braved the Adriatic and Tyrrhene seas, built a city in Corsica and Tarrepus, beyond the pillars of Hercules. These successes attracted the attention of a nation, too near to them not to be formidable. The kings of Lydia, of which Sardis was the capital, seized on some of their cities; Croesus afterwards conquered them all, and imposed on them a tribute, which they refused to pay. After his victory, he disdained their submission, and ordered one of his generals to march against them, who added them all to the Persian empire by right of conquest.

UNDER Darius, the son of Hystaspes, they revolted; and soon after, being supported by the Athenians, burned the city of Sardis, and kindled between the Persians and the Greeks that fatal hatred, which torrents of blood did not extinguish. They were subjugated a second time by the former, who compelled them to furnish ships against the latter, after the battle of Mycale.

DURING the Peloponnesian war, they were sometimes in alliance with the Lacedæmonians, but more frequently with the Athenians, to whom they, in the end, became subject. The chief of

the Asiatic cities was Cyme, the largest of all *Æolia*; near it are the remains of the ancient city of Smyrna. On the shore stood Lebedus, Colophon, Ephesus, Priene, Miletus, Issus, Myndus, Halicarnassus, and Cnidus. Ephesus was a most celebrated city, it is now called Aiosoluc by the Turks, but of its former splendour there is nothing to be seen, but heaps of marble, overturned walls, columns, capitals, and pieces of statues. The fortress, which is upon an eminence, is thought to have been the work of the Greek emperor, the middle gate that of the Romans. The most celebrated structure was the temple of Diana, deemed one of the seven wonders of the world, and which the primitive Christians converted into a church. It is now so completely ruined, that it is not easy to find the ground plot, but there are some ruins of the walls, and of several marble columns. Ephesus is situated near a gulf of the same name, and has still a good harbour.

MILETUS was particularly famous for its innumerable temples, harbours, manufactures, and workmen; and the city was the abode of opulence, learning, and pleasure. It gave birth to the first historians and philosophers. Miletus sent forth numerous colonies, which have perpetuated her glory on the coasts of the Hellespont, the Propontis, and the Euxine.

THERE never was known to have been produced, in so small a space as the Asiatic Grecian colonies occupied, so many wonderful and distinguished men.

HERODOTUS, the celebrated historian, was born at Halicarnassus, in Caria, towards the end of the fourth year of the seventy-third Olympiad, *B.C.* 390. After traveling over the greatest part of every known country, of which he previously intended to write the history, he returned, and, finding his country rent with factions, went to the city of Græcia Magna, where he continued till his death.

HIPPOCRATES, a celebrated physician, was born at Cos. He delivered Athens from a dreadful pestilence, and was publicly rewarded with a golden crown, the privilege of a citizen of Athens, and the initiation at the grand festivals. His writings, a few of which remain, have procured him the appellation of Divine. He wrote in the Ionic dialect, by the advice of Democritus, though he was a Dorian. His memory is still venerated at Cos, and the present inhabitants of the island show a small house, which Hippocrates, they say, once inhabited.

THALES was born at Miletus, in Ionia, and was reckoned one of the seven sages of Greece. He

was born in the first year of the thirty-fifth Olympiad, *B. C.* 580. A thirst of knowledge soon induced him to travel into foreign countries. On his return, devoting himself exclusively to the study of nature, he astonished Greece by predicting a solar eclipse, and communicated the knowledge of geometry and astronomy, which he had acquired in Egypt. He discovered the solstices and equinoxes, divided the heavens into five zones, and recommended the division of the year into three hundred and sixty-five days. He was the founder of the Ionic sect, which distinguished itself for deep and abstruse speculations, under the successors and pupils of the Milesian philosophers, Anaximander, Anaximenes, Anaxagoras, and Archelaus, preceptor to the famous Socrates.

SOCRATES, the most celebrated philosopher of antiquity, was the son of a sculptor, named Sophroniscus. He quitted the profession of his father, and associating himself with the philosophers, applied himself to every kind of study; and when he was pronounced complete in knowledge, he confessed the only knowledge necessary to men, was that of their different duties, and his only labour through life, was to form the mind to reason and friendship. His unhappy fate must ever affect the feeling mind. The Athenians, after his death, were penetrated with shame and

remorse for their injustice, condemned his accusers to capital punishment, and decreed the highest honours to his memory.

SAMOS, in Lesser Asia, boasts of having been the birth-place of the philosopher Pythagoras. Much as he has been celebrated, the particulars of his life are but little known. It appears, that in his youth he received lessons from Thales and Phericydes of Argos, and that he afterwards lived some time in Egypt. On his return to his own country, finding it enslaved by tyranny, he left it and settled at Crotona, in Italy, which was then in a very deplorable state, the inhabitants having just been vanquished by the Locrians. Pythagoras animated their depressed courage, and, by his instructions and example, reformed them from all sorts of vices.

TOWARDS the end of his life, he was obliged, by the jealousy of the leading men of Crotona, to seek safety by flight. He continued wandering about from town to town, till death terminated his sufferings.

As the Ionian school owed its birth to Thales, so the Italian derived its origin from Pythagoras, both of whose schools have given birth to others, which, in their turn, produced great men, whose writings chiefly treated of the formation of the

universe, of the nature of things, and of geometry and astronomy.

PYTHAGORAS was the first who supported the doctrine of the metempsychosis, or transmigration of the soul into different bodies. Those notions, it is said, he imbibed from the Egyptian Brahmans.

THE Samosians were the richest and most powerful people of all the states that composed the Ionian confederacy. They were a very intelligent, industrious, and active people.

AMONG the celebrated men, beside Pythagoras, were Cleophus, who merited the gratitude of Homer, for receiving him in his poverty, and that of mankind, for preserving his works.

AMONG the sculptors, Rhæcus and Theodorus were the best; they brought to perfection the rule and the level, and discovered the secret of forging iron statues, and a new method of casting those of copper.

THE Samosian earth not only possessed properties which were useful in medicine, but a number of workmen were continually employed in making vessels of it, which were in great repute,

THE Samosians applied themselves greatly to navigation, and were the first who found out the island Tarlessus, situated on the coast of Iberia, from whence they drew immense riches in gold and silver, the inhabitants being then ignorant of their value.

XENOPHON was born at Colophose, but he resided chiefly at Scullus, a small town situated at a little distance from Olympia; but the troubles of Peloponnesus obliged him to leave it to reside at Corinth. He was educated at the school of Socrates. In his early life, he carried arms in the service of his country; he afterwards entered, as a volunteer, in the army assembled by the younger Cyrus, to dethrone his brother Artaxerxes, king of Persia. After the death of Cyrus, Xenophon was entrusted, conjunctly with four other officers, with the command of the Grecian troops, and it was then they made that famous retreat through Persia, of which he has himself given us so animated an account. On his return, he shared and fought in all the glorious actions with Agesilaus, king of Sparta; but the Athenians, being jealous of his preference to the Lacedæmonians, banished him.

XENOPHON entered into a circumstantial account of the system and life of Socrates, his master; and, like him, in all his writings, his chief

aim was, to reform the manners and improve the morals of mankind.

I SHOULD, I believe, occupy too much of your time, were I thus circumstantially to mention all the great men that Asia Minor produced. Beside those I have named, Anacreon of Teos, Anaxagoras of Clazomenæ, and Homer, whose birth-place seven cities claim, are the principal. Chios has the best claim to the honour of giving birth to this celebrated poet, as it has been proved that his descendants long lived there, known by the name of the Homerides.

CHIOS is the chief and largest island in the *Ægean* sea; it has many chains of mountains crowned with trees, forming pleasant valleys, and its hills are chiefly covered with vines. This island boasts of having taught other nations the art of cultivating the vine. The inhabitants long enjoyed the empire of the sea, and were the first who introduced the horrid traffic of slaves.

THE Heraclidæ, who fled to Athens, in the time of Eurystheus, did not return to Peloponnesus, till forty years after the departure of the Greeks for Troy.

EURYSTHEUS was succeeded by Otreus, who took his brother into the government; but nothing

is recorded of them, if we except their shocking cruelties.

THE eighteenth king of Argos, was Agamemnon. In his reign, the Trojan war commenced, in which he was chosen commander in chief. In this siege, sixty-nine kings were engaged, and in the year 1184, Troy, after a vigorous siege of ten years, was taken.

SHORTLY after Agamemnon's return to Argos, his wife Clytemnestra, with Ægysthus, her paramour, slew him at a banquet. His death was soon avenged by Orestes, his eldest son, who not only slew Ægysthus, but his own mother also. His regret for committing so shocking a murder, oppressed his mind so much, that he voluntarily banished himself from his kingdom; nor would he return, till he was acquitted of it by the court of Areopagus at Athens. On his return, by the assistance of the Phœnicians, who had been his constant friends, he made himself master of Argos, by which means he enjoyed a greater extent of dominions than any of his predecessors. He was also heir to the kingdom of Sparta, on the death of his uncle Menelaus, whose daughter he had married.

HE left two sons, Tisamenes, by Hermione, and Penthilus, by the daughter of Ægysthus,

who succeeded him. He was the last of this line, being conquered and deprived of the kingdom by the Heraclidæ, who had returned from Asia, and made themselves masters of Peloponnesus, but were themselves conquered by the Macedonians, *B. C.* 1104, which put an end to the kingdom of Mycenæ.

THE country of Argos was intersected with hills and mountains, in the intervals of which were fertile plains. This province was considered as the cradle of Greece, being the first that received a foreign colony, under the command of Inachus, who gave his name to the river which watered the territory of Argos. The city was situated at the foot of a hill, on which stood the citadel.

ARGOS, during its early ages, possessed such power and splendour, that its name was sometime given to the provinces of the whole Peloponnesus, and even to all Greece.

THE family of the Pelopidæ having established itself at Mycenæ, that city eclipsed the glory of her rival.

THE Argives were renowned for their bravery, and though they neglected the sciences, yet they cultivated the arts. Before the expedition of

Xerxes, they were better versed in music, than any other people of Greece. Among the musicians born in this province, the most distinguished were Lasus, Sarcadus, and Aristonicus. Among the sculptors, were Agelades and Polycletus, who lived in the time of Pericles, and filled all Peloponnesus with their immortal fame.

AMONG the poets, Telesilla was the chief. She rendered her country illustrious by her writings, and saved it by her courage; for the city being once on the point of falling into the hands of the Lacedæmonians (it having lost six thousand men), Telesilla collected the women, furnished them with arms, placed herself with them on the wall, and finally repulsed the enemy. Sparta is to be our next subject.

Adieu.

N n

LETTER XXXV.

SPARTA, or Lacedæmon, is supposed to have been founded by Lelex. Ten kings reigned in succession from Lelex to Menelaus, who assisted at the Trojan war. The thirteenth king of Sparta was Tisamenes, son of Orestes and Hermione.

THE next race who ruled in Lacedæmon, were the Heraclidæ, the first king of which was Aristodemus, who divided his kingdom between his two sons, Euristhenes and Procles, *A. M.* 2848; those of the elder race were called Proclidæ, and those of the younger Euristhenidæ. Of the former race, there reigned thirty kings, and of the latter twenty-six.

CLEOMENES, the last of the Proclidæ, having slain Eurydamides, the last of the Euristhenidæ, was forced to flee from his country. This circumstance put an end to the famous government

of the Heraclidæ, *A. M.* 3714, about nine hundred years after its first establishment.

ABOUT this time, Lycurgus began to flourish, admirably qualified to act as king and legislator. He new-modeled the state, during the minority of his nephew Charilaus. The regal power became abridged, by the institution of a senate. About one hundred and thirty years after this celebrated lawgiver, the order of the Ephori was instituted; five magistrates were annually elected by the people, and invested with extensive power, to keep the senate in awe.

THE strictest economy, severity of discipline, public spirit, attention to education, concern for the prosperity of the neighbouring states, distinguished the Spartan nation.

SPARTA, along with the other Grecian states, submitted to Alexander the Great, and were at last entirely subdued by Antigonus, king of Macedonia, who defeated Clearchus, their king, *B. C.* 222, whom he slew.

THE city of Lacedæmon, or Sparta, stood at a small distance from the river Eurotas; it had no walls, and its only defence lay in the valour of its inhabitants, and some few eminences on which soldiers might be posted, in case of an attack;

the highest of these eminences served as a citadel, its summit was an extensive flat, on which were erected several sacred edifices. The great square, or forum, in which several streets terminated, was embellished with temples and statues, and contained the edifices in which the senate and several bodies of magistrates transacted business. These edifices were to commemorate the bravery and honour of heroes: such as Hercules, Tyn-darus, Castor, Pollux, Menelaus, Lycurgus, &c.

THE houses of Sparta were very small, and quite destitute of ornament. A distinction was made between the Lacedæmonians of the capital, and those of the provinces; the former were called Spartans, and formed that body of warriors, on whom the fate of Laconia depended. The inhabitants of the provinces did not receive the same education as those of the capital, consequently their manners were more rude, and their courage less brilliant. There were more slaves in Sparta than in any other part of Greece. They were known by the name of Helots, from the city of Helos, and were not allowed any of the privileges of a citizen. The celebrated Lysander was born in this class, but he signalised himself so much by his actions, that he was admitted to the rank of a citizen.

THE Lacedæmonians, from their earliest infancy, were accustomed to an uninterrupted succession of labours and combats, which gave them such agility, suppleness, and strength of body, as made them a terror to their neighbours. They were confined to a very strict regimen, and every artificial want was wholly unknown; the law provided what was necessary, and they were taught to view hunger, thirst, pain, and even death, with an indifference which philosophy has in vain endeavoured to imitate. They considered gold and silver, as the poison most to be dreaded in a state, and Lycurgus seems the only legislator that did not endeavour to promote its circulation.

LACEDÆMON experienced no scarcity of domestic animals, and mount Taygetus furnished them with abundance of venison; and the sea, with the river Eurotas, supplied them with fish. Their cheese made at Gytheum, was in the greatest estimation, and they had different kinds of pulse, fruits, bread, and cakes.

LACONIA produced several sorts of wine, which they always used, in moderation, at their meals. Their favourite dish was black broth, in which they dipped their bread; it is conjectured to have been made of pork gravy, to which they added

vinegar and salt, the only seasoning they ever made use of.

FEW of the Spartans were able to read or write, and still fewer knew how to reckon. Of geometry, astronomy, and other sciences, they had no idea, for they applied themselves only to that kind of knowledge which was absolutely necessary. Though they were not so intelligent as other nations, yet their ideas were more just and better arranged. It is said Thales, Pittacus, and other sages, borrowed from them the art of comprising moral maxims in short sentences. Their chief diversions were, swimming, wrestling, running, tennis, and military evolutions.

THE Spartans were obliged to serve in the army, from the age of twenty to sixty; but after that age they were not obliged to bear arms, unless an enemy entered Laconia. The citizens were divided into five tribes, as were the heavy-armed infantry; each regiment was composed of four battalions, eight penticostys, and sixteen companies; beside these five regiments, there was a body of six hundred chosen men, called Scintæ. The principal arms of the foot soldiers, were the pike and buckler, their body was defended by a buckler of brass, of an oval form, cut with a hollow on one side, terminating with the initial

letters of the word Lacedæmon, by this mark the nation was known; but another was necessary for each soldier to know his own buckler, since he was obliged to bring it back, under the pain of infamy; there was always some symbol engraven on it. The soldiers wore a kind of coat of scarlet, to prevent the enemy seeing the blood they had caused to flow. It was considered as a disgrace to any man to fly from his enemy, but to the Spartans it was such even to have entertained the thought. If a soldier quitted his rank, he was obliged to remain a certain time standing and leaning on his buckler, before the whole army. Those who were slain in battle, were buried like other citizens, with a red garment and an olive branch, symbols, with them, of warlike virtues; but when a soldier received his mortal wound, after having turned his back, he was deprived of burial. Their tombs, like their houses, were devoid of ornament and every mark of distinction. In the burial of their dead, mourning lasted but eleven days; if grief was real, it ought not, they considered, to be limited to time; if fictitious, it ought not to be prolonged.

THEY celebrated several festivals, but that of Apollo seems to have been the principal.

THE Lacedæmonian women were mostly tall, healthy, and generally handsome, but severe and

majestic; their dress consisted in a tunic, or kind of short shift, and a robe, which descended to their heels.

THIS finishes the account of Lacedæmon, Athens comes next under our consideration.

I am, &c.

LETTER XXXVI.

FROM the first peopling of Attica, until the time of Agyges, we have no account of any thing that passed; but there are several kings mentioned, as having reigned in Attica, between the time of Agyges and Cecrops; these, however, are rejected by very ancient historians, and are, therefore, not deserving of notice; consequently we must ascribe the foundation of Athens to Cecrops, by some supposed to have been an Egyptian, a native of Sais, who led out a colony into Attica, about 1556 years before the Christian era, and reigned over part of the country, which was from him named Cecropia. He is said to have polished the rude and uncultivated manners of the inhabitants, and to have drawn them from the country to inhabit twelve small villages, which he had founded. He gave them laws and regulations, and introduced among them the worship of those deities which were held in adoration in Egypt.

AFTER a reign of fifty years, spent in regulating his newly-formed kingdom, and in polishing the minds of his subjects, Cecrops died, and was succeeded by Cranaus.

THE third king of Athens, worth notice, was Amphictyon, the son of Deucalion, and uncle of that Amphictyon, who first instituted the supreme court of Amphictyon, or the common council of all Greece.

THE fourth king was Eriethonius, the son of Vulcan, he ascended the throne, *B. C.* 1487, and reigned fifty years. The invention of chariots is attributed to him, and the manner of harnessing horses to draw them. Pandion, the father of Progne and Philomela, so much distinguished by the poets, was his successor. During his reign, there was such abundance of corn, wine, and oil, that it was publicly reported, that Bacchus and Minerva had personally visited Attica.

PANDION, after a reign of forty years, was succeeded by Erichtheus, a turbulent and warlike prince, and the introducer of the mysteries of Ceres into Greece. He was the father of Pandion II. *B. C.* 130; who had for his successor, Ægeus, father to the celebrated Theseus, who collected all the inhabitants of Attica into one city, which, with Cecropia, the regal seat, he called Athens.

He dissolved all the distinct courts of justice, and built one common prytaneum, or council-hall, in the city. To enlarge Athens, he invited all strangers, by offering those who settled there, the same privileges and protection as the natives. To prevent confusion, he ranked them into three classes: nobles, husbandmen, and artificers. The nobility, he appointed as the fountain of magistracy, but the choice belonged in a great measure, if not entirely, to the people. To this first rank, he committed the teaching and interpretation of the laws, and the care of religion. Theseus, having thus founded the city and its government, for the enjoyment of peace and prosperity, divested himself of his sovereignty, by making the government in a manner democratical, and reserving for himself only the command of the army. These actions gained him the title of the second founder of Greece. The rest of his life he devoted to the search of adventures, with Hercules and other heroes of his time. During his absence, Mnestheus, one of the descendants of Erichtheus, ingratiated himself into the favour of the people of Athens, and obtained the crown, in preference to the children of the absent monarch.

WHEN Theseus returned, he found the affections of the people so alienated from him, as even to treat his person and authority with contempt. Hurt, that the Athenians should have forgotten

his many services, he retired, with great mortification, to the court of Lycomedes, king of the island of Scyros, where he died. The children of Theseus, however, after the death of Mnestheus, recovered the Athenian throne, and that the memory of their father might not be without the honours due to a hero, they brought his remains from Scyros, and gave them a magnificent burial. They also raised statues and temples, and publicly instituted a festival and games, to commemorate the actions of a hero, who had rendered such services to the people of Athens. These festivals were still celebrated with original solemnity, in the time of Pausanias and Plutarch, about twelve hundred years after the death of Theseus.

MNESTHEUS went to the Trojan war, at the head of the people of Athens, and died in his return, in the island of Melos. He reigned twenty-three years, and was succeeded, *B. C.* 1205, by Demophoon, the son of Theseus, and lover of the celebrated Phyllis, who hanged herself in despair, because he left her.

DEMOPHOON was succeeded by Oxyntus, who, after a reign of twelve years, was succeeded by Aphidas, *B. C.* 1137, who had for his successor, Thymoetes, the last of the descendants of Theseus, who reigned at Athens. He was deposed, because he refused to accept a challenge, sent by

Xanthus, king of Bœotia. He was succeeded, B. C. 1128, by Melanthus, a Messinian, who retrieved the honour of Athens, by fighting the Bœotian king.

MELANTHUS was succeeded by his son Codrus, the last king of Athens. When the Heraclidæ made war against his country, Codrus consulted the oracle, which made a declaration, that victory should be granted to that nation, whose king fell in the engagement. The Heraclidæ gave strict charge to spare the life of Codrus, but the patriotic king disguised himself, and attacked one of the enemy, by whom he was killed; upon which the Heraclidæ fled. The Athenians, with the view of paying greater honour to the memory of their preserver, resolved, that no man, after Codrus, should reign in Athens, under the name of king. Thus fell monarchical government in Athens, after it had continued, without interruption, four hundred and eighty-seven years, from Cecrops to Codrus.

THE state was then governed by governors, called *archons*, who held their office for life. Twelve of these judges governed from Medon, the son of Codrus, to Æschylus, at which time the Athenians, growing tired of this mode of government, limited the time of each archon to ten years; and soon after chose them annually.

DURING this plan of government, the Athenians signalised themselves by their valour in the field, by their magnificence, and by the cultivation of the fine arts. They were thought so powerful by the Persians, that Xerxes when he invaded Greece, chiefly directed his arms against their country. Their military character was chiefly displayed in the battles of Marathon, Salamis, Plateæ, and Mycale. After these victories, they rose in consequence and dignity, and claimed the superiority in all the affairs of Greece. This drew upon them the jealousy of all the neighbouring states, who used every art to punish their arrogance, by the destruction of their city, which after twenty-one years of misfortune and bloodshed, was completely ruined, *B. C. 404*, by Lysander, a Lacedæmonian. They then imposed thirty tyrants on the Athenians, who were afterwards expelled by Thrasybulus.

UNDER Alexander, *B. C. 338*, the Athenians submitted to the Macedonians, but afterwards, by the assistance of the Romans, they again recovered their liberty, *B. C. 197*.

IN the Mithridatic war, the Athenians espoused the cause of the king of Pontus, against the Romans, who, provoked by this ingratitude, under Sylla, reduced their town to a state of desolation. It afterwards fell a prey to the

Goths, *A. D.* 267, and after having frequently changed its masters, submitted at last to the power of the Turks, about the middle of the fifteenth century. Athens still remains a province of the Turkish empire.

THE city of Athens may be said to have been divided into three parts, the citadel, built on a rock; the city, formed around this rock; and the harbours of Phalerum, Munichia, and Piræus. The first inhabitants of Athens fixed their abode on the rock of the citadel, where stood the ancient town, which was inclosed with walls, which are still remaining. The circumference of the modern city was two leagues and a quarter, the walls were flanked with towers, the streets in general were destitute of regularity, the greater number of the houses were small and incommodious. Externally, every thing had so much the air of simplicity, that strangers at first sight, sought in Athens itself, that city so much celebrated in the world. The inhabitants were divided into three classes: the citizens; the foreigners settled in the country; and the slaves.

THE cities and towns of Athens, were divided into seventy-four departments, or districts, which were again sub-divided into ten tribes. All citizens were obliged to enroll their names in a register. Towards the end of every year, all

these tribes were obliged to meet, to elect a senate, consisting of five hundred deputies; who, at last, were obliged to be thirty years of age.

THE Athenians erected statues in the citadel and other parts of the city, not only in honour of their gods, but also of their most distinguished citizens: as Miltiades, Themistocles, Aristides, Cimon, Xanthippus, Pericles, Conon, Alcibiades, Thrasybulus, Timotheus, Iphicrates, Phocion, &c. which were a great incentive to virtue.

AMONG the principal edifices in Athens, was the temple of Theseus, built by Cimon, some time after the battle of Salamis. It is still standing entire; so also, in a great measure, is the Pantheon, or temple dedicated to the gods, a magnificent building, supported by one hundred and twenty pillars; on the outside was engraved the history of the gods; in the vestibule of the Pantheon, was to be seen the throne with silver feet, on which Xerxes placed himself, to view the battle at Salamis.

ON an eminence, at a small distance from the citadel, was the place of meeting of the Areopagus, the most ancient tribunal of judges at Athens, famous for its upright decisions; Mars, it is said, was the first criminal tried before it.

It was instituted by Cecrops; its power was enlarged by Solon; Pericles, however, greatly to the hurt of the state, abridged its authority.

By the laws of Solon, the sovereign power was invested in the people, who determined every thing of importance in their assemblies, where all the citizens had an equal vote, except such as for any crime were declared infamous, and on that account were excluded. To prepare business for the cognisance of the people, and to perform various other public functions, Solon instituted a senate, consisting at first of four hundred members, one hundred out of each tribe, (Cæcrops having divided the Athenians into four tribes,) and afterwards five hundred, when the number of tribes were increased to ten by Clisthenes, fifty being chosen out of each. The senators and those who presided in the senate, called *prytanes*, were chosen by lot. The senate was elected annually, and the president changed every day. When the tribes were ten in number, each tribe, in its turn, furnished presidents for thirty-five days, and the first four tribes for thirty-six each, which made up three hundred and fifty-four days, the length of the lunar year, being that first in use among the Greeks.

THE chief magistrates of Athens were the nine archons, who had each a particular jurisdiction. Their persons were held sacred, and they wore a crown of myrtle, as the symbol of their authority.

THE chief mountain in Attica, was Hymettus, near Athens, famous for producing honey; it is covered almost every where with wild thyme, and other odoriferous plants. The honey extracted, is of a white colour, verging towards yellow, but grows black when long kept, always retaining its fluidity. The Athenians gathered vast quantities of it every year; and we may judge of the value set upon it, by the use made of it, for by them it was eaten to every dish, it being esteemed as particularly beneficial to old age, and of no small effect in prolonging life. The method they used to attract a swarm of bees, when they left their hive, was by striking on a brazen vessel.

THE Athenians were singular in their manner of burial. As soon as life departed from the body, it was washed, perfumed, and clothed in a costly garment; on the head, which was covered with a veil, was placed a chaplet of flowers, in the hand of the deceased was put a cake of flour and honey, to appease Cerberus, and in the mouth, a piece of

money, to pay Charon. In this state it lay, exposed for a whole day, in the vestibule of the house; at the door stood a vessel with lustral water, to purify those who might touch the corpse. This lustral water was just common water, in which a fire-brand, taken from the altar, at the sacrifice of a victim, had been dipped.

THE Athenians supposed the exposure of the dead, in this manner, necessary, to ascertain that the person was really dead, and that he had died a natural death. The people were obliged to attend their funerals before sun-rise, the law prohibiting any other hour, that a ceremony so awful, might not degenerate into a scene of ostentation.

THE number of men able to bear arms, was twenty-one thousand. The Athenians, contrary to the practice of other nations, considered it as a greater dishonour to lose their buckler than their sword; to teach them, that they should think less about spilling the blood of their enemy, than about preventing him from shedding theirs; and intimating, that war should rather be deemed a state of defence than attack.

THE Athenians were accustomed to choose their generals by lot, in the assembly of the

people. They commonly selected ten generals, one out of each tribe.

I am,

Yours, sincerely, &c.

LETTER, XXXVII.

THE city of Macedon was founded by a small body of adventurers, under the command of Caranus, on the east of the Ægean sea. It was obscure and of little estimation in the beginning, but in the end it acquired so much power and influence, as to become the umpire of all Greece.

TWENTY-FOUR kings reigned over Macedon from Caranus, *A. M.* 3155, to Ariaceus, *A. M.* 3535. Of this dynasty, the following are the most famous: Perdicas, the fourth king of Macedon, increased his dominions by conquest. In the latter part of this prince's life, he expressed to his son, his wish of a burial-place, remarking, that as long as the bones of his descendants and successors on the Macedonian throne, were laid in the same grave, so long would the crown remain in their family. His injunctions were observed till the time of Alexander, who was

buried at Babylon. Perdicas was succeeded by his son Argieus.

THE seventh king was Arminas, grandson to Argieus. Arminas, when quite an infant, had his kingdom invaded by the Illyrians; his people carried him at the head of their forces, and proved victorious.

THE ninth king was Alexander; he distinguished himself by his conduct to the Persian ambassadors, who, being sent from Megabyses, requested a sight of the Macedonian ladies. Alexander, instead of young women, sent young men dressed as maidens, who slew them. He afterwards conquered that part of Greece situated between Hæmus and Ægyptus.

THE twenty-second king was Philip II. who was sent to Thrace, as a hostage, by his father, where he learned the art of war under Epaminondas, and studied, with the greatest care, the manners and pursuits of the Greeks. He was recalled to Macedon, on the death of his brother Perdicas III, and appointed guardian to his nephew, whom he soon deposed, and usurped the kingdom. He delivered the country from the attacks of the Illyrians, subdued Achaia, Thrace, and a great part of Peloponnesus.

PHILIP was chosen general of the Greeks against the Persians, but death stopped him in the midst of his warlike preparations, being killed by Pausanias, as he entered the theatre, at the celebration of his daughter Cleopatra's nuptials. This sagacious but artful and intriguing monarch was succeeded by his son, Alexander III. born *B. C.* 335, the night on which the famous temple of Diana, at Ephesus, was burned by Erostratus, to perpetuate his memory.

ALEXANDER the Great, when he ascended the throne, avenged the murder of his father, and by his prudence and moderation, gained the affections of his subjects. He conquered Thrace and Illyricum, and destroyed Thebes.

BEING chosen commander of all the Grecian forces, he declared war against the Persians, and entirely defeated their prince Darius Codomanus. After this he conquered all the provinces of Asia Minor, and besieged Tyre, which he took, after a resistance of seven months. He then became master of Egypt, Media, and Syria. In Egypt he built a town, which he called Alexandria, in order to extend the commerce of his subjects, from the Mediterranean to the Ganges. After accomplishing this, he invaded the Scythians, and visited the Indian ocean, spreading his conquests

over India; in which country he fought with Porus, a powerful monarch.

ON his return to Babylon, loaded with the spoils of the East, he indulged himself in all the extravagancies of the Babylonians; and, from excess, soon ended his days, in the thirty-second year of his age, after a reign of twelve years and eight months of brilliant and continued success, *B. C. 323*. His sudden death, has led many to suppose that it was occasioned by poison. So unexpected was his decease, that he had not nominated a successor to enjoy the Grecian monarchy, which he founded, and which extended to the Jaxortes and Ganges, in Asia, to the deserts of Lybia, in Africa; and was larger than the Persian, by Macedon, in Europe. His generals quarreled for the succession, and at last divided it into four kingdoms: Egypt, Syria, Thracia, and Macedon.

PTOLEMY obtained, as his share, Egypt, Lybia, Arabia, Palestine, and Cœlo-syria. Under the Ptolemies, the Pharos, or light-house, was built, the famous library at Alexandria formed, and the sciences encouraged, *B. C. 322*.

CLEOPATRA was overcome by Octavius, afterwards Augustus Cesar, and Egypt then became a Roman province.

ANTIGONUS, another general, seized on Asia Minor, but was expelled by Cassander, who had deprived Antipater of Macedon, and established himself as king of Macedon and Greece, and whose descendants reigned in that country, till it was reduced by the Romans, in the time of Perseus, *B. C.* 168.

LYSIMACHUS seized on Thrace, Bythinia, and a few other provinces, over which he reigned, but, at his death, his kingdom was divided into several petty states.

SELEUCUS took possession of Asia to the river Indus, and his posterity reigned there, *B. C.* 168.

THE kingdom of Macedon continued part of the Roman empire, till 1392, when the Turks entered it, under Bajazet XIV. but they did not complete the conquest of it, till 1492, under Amurah II.

THE country of Macedon was situated between Thrace, Epirus, and Greece; its boundaries have been different at different periods. Philip increased it by the conquest of Thessaly, and part of Thrace.

THESSALY abounded in opulent cities, seated on the heights encircling the plains, and this

country was watered by rivers, falling in general, into the Peneus, which, before it loses itself in the sea, flows through the famous valley of Tempe, a name common to many of the valleys in this district, but particularly given to that formed by the approach of mount Olympus and Ossa; the valley begins at Gonnus, and the river is confined between mount Ossa on the right, and mount Olympus on the left, which is about two hundred and thirty-five yards in height. According to ancient tradition, these mountains were separated by an earthquake, which opened a passage for the waters that overflowed the country. The mountains are covered with poplars, planes, and ash trees, and from their sides issue numerous springs of water.

THE Thessalian cavalry were greatly famed. The Thessalians are said to have been the first who managed the horse with the bit, and made use of them in battle; hence originated, it has been supposed, the tradition, that a race of creatures, called *centaurs*, half men and half horses, formerly existed in Thessaly.

THE women of Thessaly were remarkable for their skill in magic or sorcery.

FROM Thessaly leading into Locris and Phocis, is a small pass, called the *Straits of Thermopylae*.

It received its name from some hot-baths, which were in the neighbourhood, and has long been celebrated for a battle which was fought there, *B. C.* 480, between Xerxes and the Greeks, in which three hundred Spartans, for three successive days, resisted the repeated attacks of the most brave and courageous of the Persian army, which, according to some historians, amounted to five millions. Monuments were erected, to commemorate this brave action. On one of them the poet Simonides, wrote this sublime but simple inscription:—"Traveler! go tell the Lacedæmonians, that we died here in obedience to their laws."

NEAR Thermopylæ was the little village of Anthela, famous for the temple of Ceres, where the assembly of the Amphictyons was held every year. Different accounts have been given as to the origin of this council, but the general belief is, that twelve nations of the northern part of Greece, at a very remote period, entered into a confederation, to prevent the evil consequences attendant on war; and that it was enacted, that they should send deputies every year to Delphi; that the temple of Apollo, where they had taken their oath, should ever be defended, and held sacred, and that every attempt upon the rights of the people whom they protected, should be re-

ferred to their assembly; that the deputies of the twelve nations (among whom were the Dorians, Boeotians, Thessalians, &c.) should bind themselves, to confirm and execute the decrees of this august tribunal. It was held in spring at Delphi, and in the autumn at the village Anthela, and its jurisdiction long continued over the greatest part of Greece.

THE Boeotians, who formed one of the twelve Amphictyonic nations, were once a very powerful people. Thebes was the capital of their country, and one of the most considerable cities of Greece. It was surrounded by walls, defended by strong towers, and had seven gates. The citadel was built on an eminence, where the first inhabitants had formed their settlements; the streets were irregular, but the decorations magnificent. Thebes, like the greater part of the cities of Greece, contained a theatre, gymnasium, a place of exercise for youth, and a large public square, or forum. The city was very populous, and its inhabitants were divided into three classes: the first, composed of citizens; the second, of naturalised foreigners; and the third, of slaves.

THE Thebans were long despised by the other Grecian states, for having basely joined the Persians, when they invaded Greece. Afterwards,

being jealous of the Athenians, and fearing their resentment, they formed an alliance with the Lacedæmonians, to whom they were of great service in the Peloponnesian war; but after its conclusion, the Lacedæmonians, finding a favourable opportunity, reduced Thebes under their dominion, and established in it their favourite form of government, *aristocracy*, and placed a garrison in the citadel. It was freed from this usurpation by the bravery and courage of Pelopidas and Epaminondas; and Thebes then became one of the most powerful states of Greece, continuing so till it was destroyed by Alexander, at which time above six thousand persons were slain, and thirty thousand made prisoners, and sold as slaves.

BOEOTIA produced Hesiod and Pindar, two famous poets, and is said to have been the native place of Bacchus and Hercules.

THE chief mountain in this province, was Helicon, famous for the pureness of the air, the abundance of its waters, its fertile valleys, the coolness of its shade, and the beauty of the trees that clothed its summit. The plants that grew about it, were reckoned so salubrious, that after feeding on them, serpents lost their venom; and extraordinary sweetness is attributed to the fruit

produced here. The muses are said to have reigned in Helicon; their history is only filled with absurd tradition, but their origin is indicated by their names. Poets, enchanted with the beauties of nature, were led to invoke nymphs of the woods, hills, and fountains, and, yielding to the prevailing taste of allegory, names were given them, relative to the influence they were supposed to have over the productions of the mind: such as, Erato, which signified amiableness; Urania, celestial; Caliope, elegance of language; Euterpe, she who pleases; Thalia, lively joy and festivity; Melpomene, singing; Polyhymnia, multiplicity of songs; Terpsichore, dancing; and Clio, glory. Afterwards, the Graces were associated with them, whose employment it was to embellish poetry and love, which is frequently its object.

THESE ideas first took birth in a barbarous country in Thrace, where Orpheus, Linus, and their disciples, suddenly appeared in the midst of ignorance. The muses were honoured there on the Pierian mount, and extending their dominion, successively took their stations on Pindus, Parnassus, Helicon, and all the solitary places, where the painters of nature, surrounded by the most pleasing images, experienced the divine glow of inspiration.

ONE of the principal towns of Bœotia, besides Thebes, was Tanagra, situated on an eminence. It made, in its flourishing time, a handsome appearance, the chief part of the houses being ornamented with encaustic paintings and vestibules. The territory of this town is watered by a small river called Thermodon, covered with olives, and various kinds of trees. It produced little corn, but the best wine in Bœotia. So great was their veneration for their gods, that they built their temples only in situations separate from the habitations of mortals. They pretended that Mercury once delivered them from the plague, by carrying a ram round the town upon his shoulders, and they represented him in their temples, carrying a ram. To perpetuate the memory of this event, ceremonies and feasts were celebrated.

THE famous Corinna, rival and co-temporary of Pindar, was buried in Tanagra, where his tomb is still preserved.

THE country of Macedon has had different names: such as, Æmonia, Mygdonia, Pæonia, Edonia, Æmathia, &c. The inhabitants of Macedonia, were naturally brave and warlike, and though in the infancy of their empire, they were little known beyond the borders of their country, yet they signalised themselves greatly in the

reign of Philip, and added the kingdom of Asia to their European dominions, by the valour of Alexander.

THE Macedonian phalanx, or body of soldiers, was always held in the highest repute; and it resisted and subdued the repeated attacks of the bravest and most courageous enemies.

MACEDON, as well as every city in Greece, had its festivals, which assembled all its inhabitants; but four grand solemnities, united all the Grecian states; these were the Pythian, or Delphic games, the Isthmian, or Corinthian, the Nemean, and Olympic; these last were instituted by Hercules, and after being long discontinued, were revived by the advice of Lycurgus, and the attention of Ipitus, sovereign of the district of Elis, a small city, washed by the Ionian sea. It was divided into three valleys; in that to the north of the country, and in the intermediate one, was situated the temple of Jupiter, near the river Alpheus.

THE Olympic games were celebrated every fourth year, in honour of Jupiter. The victors received the greatest honours, and, in certain places, had a subsistence allotted to them; others were exempted from taxes, and they took the precedence almost every where.

THE Pythian games were celebrated every fourth year at Delphi, in Phocis. This city was in the form of an amphitheatre, on the declivity of Parnassus, which is a chain of mountains stretching northward, and on the south terminating in two points, under which stood the city of Delphi, not defended by walls, but by precipices, which environed it on three sides. The city was placed under the protection of Apollo. In the worship of this god was united that of other deities, who were termed the associates of his throne; these were Latona, Diana, and Minerva.

THE discovery of the spot on which this famous temple was built, was made by accident. Some goats, straying among the rocks of Parnassus, and approaching a fissure in the earth, which emitted unwholesome exhalations, were said to have been suddenly affected with extraordinary and convulsive motions. The shepherds and inhabitants, flocking to see this prodigy, breathed the same vapour, and experienced the same effects, and in their delirium pronounced broken and unconnected sentences. These were instantly taken for predictions, and the vapours of this cavern were considered as a divine breath, which revealed the secrets of futurity.

THE temple was of beautiful stone, and the front of Parian marble. Several ministers, and a number of priests and augurs, were employed in this temple, and so great was their traffic in prophecy, that nations and kings, when they received favourable answers, gained victories, or were saved from any impending misfortune, thought it incumbent on them, to erect in this place monuments of their gratitude. Individuals crowned at the public games of Greece, and all those who had rendered themselves eminent in the service of their country, or distinguished by their genius and abilities, left monuments here, to immortalise their names.

THE functions of the prophets were next in rank in this temple, to the *pythia*, or priestess; formerly there was only one, but their oracles grew into such repute, that two more were added. In general, they were poor girls, without education, and of little experience, solely in the power of the priests, whose pretended prodigies were sufficient to excite bloody wars, and spread desolation through whole kingdoms.

THIS famous oracle of Delphi, it is said, became silent at the birth of our Saviour; and when Augustus Cesar, who was a great votary of Apollo, desired to know the reason of its silence, the oracle answered him, that in Judea a child was born,

who was the supreme God, and had commanded him to depart, and return no more answers.

In the country of Epirus, which is separated from Thessaly by mount Pindus, are the rivers of Acheron and Cocytus, the waters of which are disagreeable to the taste. Not far from this, is a spot named Avernus, from which arises a vapour which infects the surrounding atmosphere. This was the spot at first fixed on for the infernal regions, Epirus being the most westerly part of Greece, and being little known to the Greeks, it passed for the abode of darkness; but, by degrees, as the boundaries of the world extended, this was changed, and Italy and Iberia were afterwards successively fixed on.

To the west of Epirus, lay the city of Dodona, and a temple of Jupiter, with the most ancient oracle of Greece.

NEAR Dodona was a high mountain called Leucata, now *St. Maura*, whence a white rock projected into the sea. From this rock was the famous *Lovers' Leap*, which was supposed to cure those who took it, of their hopeless passion. Several persons are said to have thrown themselves from it. Among the rest, Sappho, the celebrated poetess of Lesbos, threw herself from the precipice and was killed.